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MIDDLESEX UNIVERSITY

Module code: DPS 5140

Interactive Public Broadcasting:
Reflecting and improving practice

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Doctorate in Professional Studies

Student Number: 9944546

September 2004.

"The medium is the message"
M. McLuhan

To Christina

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Summary

This research study has been carried out for the purpose of thoroughly examining and evaluating "*LINE 1088*", an interactive live cultural / informational TV programme, on the Cyprus Broadcasting Corporation (CYBC, the State Channel of Cyprus), of which I am the researcher and presenter.

The CYBC, as a public service institution, is the only TV channel in Cyprus to offer programmes of this kind on a regular basis. At this point in time, especially now that Cyprus has joined the EU, the people of Cyprus need to be educated and informed on many matters that concern them, especially those which are relevant to the multicultural dimensions of Europe, and the many ways in which they affect their life.

The aim of the project is to examine ways and forms of improving the TV programme "*LINE 1088*" in order to maximise the viewers' participation in the programme in accordance with the EU's directives on public broadcasting. The objectives of the study have been, mainly through an extensive audience research, to ascertain the strong points and the shortcomings of the programme as a whole, to what extent it meets the expectations of its audience, as well as how its overall quality may be improved.

For this research a "mixed method" approach was adopted in order to collect data, using quantitative and qualitative research techniques. For the purpose of achieving validity, I used multiple data collection techniques and a range of sources of information namely four different kinds of surveys: literature review, existing viewing pools and the review of five transcripts with findings from one research technique checked against the findings from the research of another type.

The results of the project led to a set of recommendations for the overall improvement of my programme as well as to a working model (proto-type), for the CYBC which could fit into a more global picture of broadcasting and thus motivate society to become more actively concerned with cultural socialisation. A working model which should not be static, but embody the time dimension and gradually become polymorphic. This vision should have as broad a range as possible. This working model could become a

manual for public television and contribute to cultural development and to a society of active citizens.

The project is the product of lifelong research, learning and experience in the media and in culture. Being the first of its kind in Cyprus it will, I hope, contribute to a new body of knowledge in this field and will also become a valuable tool in a wider context.

1 INTRODUCTION

1.1 THE PUBLIC BROADCASTING IN CYPRUS

We have entered the digital era where more and more power is being concentrated in Mass Media. In this global environment, television is the dominant information medium and the planet today lives in the age of the image.

“Television has gained the upper hand because it is today the fastest means of information capable, from the technological point of view, and thanks to satellite networks since the 80’s, for transmitting pictures with the speed of light. The picture is the queen. One picture is worth one thousand words” Ramonet (1999).

The EU Journal (2001) which discusses the role of public service broadcasting, clearly states that the broadcast media has a major part to play in the “transmission of social values” and these include “freedom of expression and the right of reply”, which essentially places an emphasis on the idea of the democratic function. In this the role of public broadcasting is dominant. As Raboy, et al., (1994), argues, in a broadcasting environment that treats the public as a body of clients or consumers, the role of public broadcasting is to address people as citizens. Public broadcasting can do this only if it is seen as a tool of social and cultural development, rather than as a marginal alternative service on the periphery of a vast cultural industry.

Cyprus’ society like all societies is influenced by mass media’s public platforms such as TV Broadcasting Media (TV, Radio, etc.), which is the major and influential medium in Cyprus. Furthermore, broadcasting is generally perceived as a very reliable source of information and represents, for a not inconsiderable proportion of the population, the main source of information. It thus enriches public debate and ultimately ensures that all citizens participate to a fair degree in public life.

The State Channel is obliged by the existing relevant legislation to highlight and promote culture. In any case the State Channel itself considers this as one of its main

duties. The effort which has been going on for approximately 50 years now is twofold and has as its objectives to promote:

- a) Local culture and related local productions
- b) International culture and foreign productions.

Very recently and after a lengthy debate, the House of Representatives approved Regulations issued under Section 22A of CYBC Amendment Law (No. 2) of 2003. The new Regulations provide the necessary legal framework for the implementation of certain provisions contained in the European Commission Communication on State aid vis-à-vis the provision of public radio/television services and more specifically the provision by the national public service broadcaster of a "balanced mix" of radio/television services to the general public. Iris (2003)

Sometimes countries have not always pursued these objectives with consistency, commitment or ability. Despite public radio television's effort in Cyprus to define its mission it makes compromises and is becoming more and more involved with commercialization.

According to a recent report with the title "The Future of Public Broadcasting: The Experience in Six Countries" Nielsen (2003) achievement of social and cultural objectives requires intervention and regulation. These objectives will not be achieved without such measures; indeed they are likely to be seriously undermined by a broadcasting market left to pursue its own commercial imperatives. Commercial or partly-commercial broadcasters are unlikely to broadcast anything other than commercial programmes unless they are required to by regulation.

There is primarily the need for a new approach, a new drive for a pure, anthropocentric television, a television where the main focus of the programmes will be man himself in his best expression. "The Law includes provisions which aim at the protection of the citizen-viewer-listener, the protection of minors, respect of private life and human rights in general. These provisions are identical to the relevant instructions of the European Union. Charalambides (2001)

1.2 THE "LINE 1088" AN INTERACTIVE CULTURAL/INFORMATIONAL TV PROGRAMME

Since 1999, I have been researching and presenting the TV programme "LINE 1088" on the Cyprus Broadcasting Corporation (the CYBC public channel). This is a daily TV programme that informs the viewers of problems and issues facing society in Cyprus. Every citizen has the right to participate through this telephone "line 1088" and express his or her opinion, live, during the broadcasting of the show.

This programme covers a wide variety of topics, such as medicine, education, family, science, the environment, politics, legal topics of interest for the general public, and popular cultural topics that arise from crucial public issues facing Cyprus today.

The programme commences with the introduction of the host and the invited guests and a brief outline of the topical subject. The invited guests are then given approximately 15 minutes in which to express their views and opinions during which time notes are taken. The viewers are then able to pose their questions and/or opinions via telephone on air. The host coordinates the discussion and intervenes when it is deemed appropriate. The viewers then form their own opinion and their telephone calls run as long as the duration of the programme allows. It should be noted that the participation of the viewers themselves in a live TV programme is extremely important to its success.

It is essential for the host to be well informed on each topical subject to be discussed in order to be an effective tool in the communication process but to remain objective and take into account the wider commercial and competitive aspect that now pervades the Cypriot communications market.

In the present time the majority of information TV programmes in Greece but also in Cyprus had developed due to the strict rules surrounding the commercially competitive aspect of TV.

"The discursive broadcasts that are concerned with the "collective" and the "social" aspects are becoming less and less, and are being replaced by social concerns that are purely at the "personal" and "unique" level. The scientists and experts on certain subjects, who before had the intention of informing more objectively and reliably, now are being replaced by journalists, politicians, artists, while using one criterion and one

only: how photogenic one is and what brings about high TV ratings".
Papathanasopoulos (1997)

1.3 AIM

This research study has been carried out for the purpose of a thorough examination and evaluation of "*LINE 1088*", an interactive live cultural / informational TV programme on the Cyprus Broadcasting Corporation (CYBC, the State Channel of Cyprus) in which I am the researcher and presenter. The aim is to examine ways and forms of improving the TV programme "*LINE 1088*" in order to maximise the viewers' participation in accordance with the EU's directives on public broadcasting. The target is to propose a working model (proto-type), to the CYBC which could fit in a more global picture of broadcasting and thus lead to a society more actively concerned with cultural development.

1.4 OBJECTIVES

The objectives of the study mainly through an extensive audience research were:

- 1) To examine the appeal of the programme "*LINE 1088*" to the Cypriot audience,
- 2) To identify how this programme can be structured and delivered so that it may provide an improved service to the public as well as
- 3) To examine and reflect on my practice, with main goal to improve "*LINE 1088*" and myself as a practitioner.

These objectives will give me the opportunity through specific questions to identify how, for example statistically large is my audience, what kind of people make the audience, how they differ from the whole population –e.g. in terms of age, sex, occupation etc, on which frequency concerning social classes, age groups. Thus I will reshape my programme in the light of the new knowledge I will gain from such information since the target of such programmes is to reach viewers from all categories of citizens. Usually the market polls which are available and conducted on a regular basis are not very helpful since the information they give us is quantitative in nature.

1.5 IMPORTANCE OF THE STUDY

The CYBC, as a public utility institution is the only TV channel in Cyprus that offers programmes of this kind on a regular basis. At this point in time, especially now that Cyprus has entered the EU, people in Cyprus are in need to be educated and informed on many matters that concern them, especially on issues which have to do with the multicultural dimensions of Europe and how they affect the Cypriot citizens' life.

Programmes of the type of "LINE 1088", if they are to fulfill their mission, as effectively as possible, must be constantly upgraded and kept particularly attractive and should also try to reach viewers from all the social classes.

As a host and presenter of the programme, in order to upgrade my programme substantially it is important to have a complete picture of my audience, how efficient I am as a host, how effective the set is e.g.

As Frank and Greenberg (2000) argues: *"The justification for television ultimately is based on its ability to attract and satisfy an audience. To consistently attract an audience, one must understand the interests and needs of potential viewers and how they relate to each other, to television usage, and to the use of related media. -----To continue that, we would not presume to argue that successful ideas for new programmes would emerge solely from this type of research. But we do maintain that the likelihood of developing successful programmes will be higher, in a long-term development process that incorporates this type of information than in one without it. It provides bright, creative people, with insights for seeing the world from a different perspective--one that hopefully will lead them to unique approaches for reaching their target audiences"*.

I believe that with this new face, the programme will increase its viewer ratings and will be able to respond more effectively to the obligations of public television as set out by the EU directives regarding public broadcasting. Such a project will help me to cultivate and develop my skills as a host and researcher by widening my knowledge in the topic.

1.6 PROJECT OUTCOMES

The findings of the project resulting in a set of recommendations for the overall improvement of my programme as well as a proposal for a working model (proto-type), to the CYBC which could fit in a more global picture of broadcasting and thus lead to a society more actively concerned with cultural development. A model of multilingual, multifaceted and multicultural television that will promote culture will be one of the most essential things, a sine qua non. This will generate new questions to answer and prompt chain reactions by other researchers, and this could contribute to the general body of knowledge in the field.

After reviewing pertinent published data, it appears that this is a new topic and no empirical investigation has been carried out to date in Cyprus. It should be noted that very little attention has been given internationally to this kind of programme, while the bibliography has shown a great interest in television, where the researchers have turned their eyes to the newsroom and to reality shows.

This research project as it is the first of its kind in Cyprus will contribute to a new body of knowledge in the field of the media and communication of Cypriot society and culture, but will also be applicable in a wider context. It will build up and stimulate the discussion amongst other interested parties such as producers, presenters, key figures, audiences, and the general public.

2 LITERATURE REVIEW

After reviewing pertinent published data, it appears that this is a new topic and no empirical investigation has been carried worldwide. It should be noted that very little attention has been given internationally to this kind of programme, while the bibliography has shown a great interest in television, where the researchers have turned their eyes to the newsroom and to reality shows.

Therefore literature review is limited to literature concerning the anthropocentric role of television, the historical review of the broadcasting field in Cyprus, the necessity for qualitative research on audience reactions to television programmers and reinforcing measures that public broadcasting could take in order to fulfil its mandate as public service.

2.1 THE NEED FOR A MORE ANTHROPOCENTRIC TELEVISION IN THE ERA OF GLOBALIZATION

Throughout the historical course of man and in his attempt to communicate with nature, language, as word, as dominant communications tool, proved adequate until the moment another communication possibility emerged: Picture. Man is not yet fully conscious of the power of this revolutionary media which turned everything upside down because he has not yet grasped its deep meaning, confining himself to the approach "everything is picture thus let us get photographed".

The planet is now experiencing this new reality, this era of the picture, in the most dramatic but also superficial manner which has radically changed communication relations among people. Television is not just the dominant media of information and promotion of "culture". It has such powerful influence on the public's views that all the other media look insignificant. Everything is picture. Picture is the queen. A picture is one thousand words, Ramonet (1999) but a superficial, ambivalent picture, without moral dilemmas or inhibitions. Violent, often ruthless, divisive, it tends to liquidate the social reality of the viewer unless he has strong resistances within him.

Television has radically changed man's attitude regarding his social *Being* and has given it a new version and a new definition and orientation. It has cancelled or suspended his

existential quest through word and thinking, turning man into a powerless consumer. In other words, it has turned him from being into a news flash like the primitive people with fire: fire before, fire now but now no light. Lygeros (2004)

Since Prometheus stole Gods' fire and made it a gift to men one would say that the world would naturally be helped to advance. This, however, has not happened, because while man had aim-knowledge he had no objective. The same is the case with the information media with which we are dealing. While we seem to know it technically, unfortunately we are unable to show the same quality of knowledge about its existential target. If we do not understand this and comprehend the advantages and disadvantages of this television reality we shall turn into passive recipients and shall gradually transform our life from existential into television life, converting the history of life into a mere bulletin.

In the omnipotence of the Media everything is now spectacle, recreation, mass culture, tough trade of an imported globalised culture, Habermas (1991) an approach with which both Orwell (1978), who prophesized the deceitful progress of a world which tolerates the policing of thought, and Chomsky (1997), who says indicatively that "in a state in which the government cannot control the people by force the best thing it should do is to control its thinking", seem to agree. At the same time everything that seems to be taking place "live" in the television picture tends to be unfair to some of the parties involved even though they are accorded some equal treatment as they have the right to express their own views. The risks come from the nature of the technological field that is the picture itself, which is dominant and relegates word itself and the participant to a secondary place. But it is here that priority is given to the game of impressions, of screams and outcries, of the misleading and deficient picture and not to the integrity of the word. A vicious circle, is created, an a posteriori Tower of Babel which is looking for its own new reformer through a new global language. Eco (1998)

Television is a media-purpose, i.e. transmitter and receiver, a text which calls on every prospective viewer to play with the object of its word. In the present time, television as information and communication media is one of the most powerful tools with which citizens interact, exchange views, inform each other or even cancel each other out. But each one on his own frequency, in his own trajectory, and in his own *modus vividi*. Thus

as a magical tune it calls on each one to the ambivalence of his Existence and seeks to give every possible interpretation of experience.

On the other hand, interaction in the television game is subject to various mechanisms, strange and labyrinth like, which far from achieve true communication. Thus what is dominant in this affair is the media it itself, that is the purpose, but also that the message-the target- is purpose. Marshall (1990). What we want to say by this is that television ceases to be looked upon as the tool of mere transmission or relay and becomes a live picture of the transfer of the word. Thus it turns from a mere information media into a technological message-point, reflection of the target of every tele-citizen who tries to break free from his bonds, adhering to the relation of the difference between each one's purpose and thinking about the message. Lyotard (1996)

Television hosts people and subjects which function as language points with one common target and one common language: the soul of human existence. Through the different points and vibrations, the object is to harmonise these souls with the archetypal truths of life. A course from life to death is bridged with vibrations which confirm the need for harmonization of Becoming with a course towards being: Nature, God, the great artist - creator, the Word.

In reality television carries idiomatic languages. We try to translate every idiomatic language into our own language in an effort to communicate without even knowing the true meaning of the tool and the possibility of every receiver to transmit his own signal, his own idiomatic language. Makraki (2001). That is, all who are involved in this process whether as televiewer or as participants in the television programme should become efficient readers of this media. But in order to become efficient readers they should first define their own world. Otherwise, they have no language; they cannot recognize the purpose of the media simply because the purpose of the media is language. And if I do not have a language how can I recognize another language?

The transfer of this major chapter of the communication of people to the contemporary digital era is extremely interesting and dramatically subversive. From the Athenian "Agora" it travels and reaches the dawn of the 21st century and consolidates the era of the tele-citizen. This spectacular, new communications media, as we have already said,

reminds us of the captives of Plato's cave who, chained in the cave, see the shadows of things, not the things themselves. We, however, like to believe that we shall strive to get out, to reach the "captive" tele-citizens of life and to bring them into a new process of commandment of god and word.

Thus, on the basis of the present day models, in the era of the media and the power of television, the struggle should aim again at the truth of its original target, through the divine game of harmony, and turn from a fight or conflict for the presentation of the subjective truth of the one into the common truth of the Word. Heraclitos (1999) Therefore, our aim is not to make everybody a passive consumer of the word which will underscore the process of interaction for the purpose of maximizing the profit, or economic progress as such but the stimulation and encouragement of the citizen to become an active and socialized member of society.

The term "*tele-citizen*" is an attempt to depict our era and to give a more specific interpretation of the cultural and social evolution through this new electronic field. This is necessary, if not indispensable; television education being the supreme priority, so that we may be able to comprehend this new media and also to put it in the service of the public at large.

Human civilization has been marked since the Athenian Republic by a series of spectacular changes and incisions. The blossoming of the Hellenic Civilization, the civilization of cultivation of the soul and the human *Being*, in our era converges dramatically and is interwoven with its counterpoint: the western civilization, the materialistic and utilitarian civilization. The challenges of the times are great and complicated and the equilibriums are fragile.

In this there lie evident dangers of assimilation and cultural alienation. Thus what we are seeking is a quite clear proposition which will consolidate an inter-cultural awareness and will help us deal firmly and constructively with the new challenges in the multi- cultural society of the European Union. Because every true culture has a global basis and radiates beyond narrow boundaries all over the world, thus signifying also the importance of its diversity.

The urge for action, as Bourtier (1998) conceives it, does not constitute an autonomous slogan but a manner of unveiling the hidden truth and liberating the citizen through the awareness of the decisive influence of the media as tool of the *Tele-State*. In fact, Popper and Gondry (1995), expressing their great concern about the risks television involves for the functioning of democracy itself and at the same time their cautious optimism, tell us that under certain prerequisites of television control by its producers themselves, but also by its enlightened public, it could play a positive role in the socialization of the members of society.

In the area of television culture and communication, the "global culture", the "universal culture", "the world culture" and the planetary messages, communication technologies downgrade human soul and its grace. Quite often in fact they downgrade citizens to infants. Ramonet (1999) in this cosmogony; man is "liberated" and at the same time pinned down or numbed. Everything is dictated by the omnipotence of the "world culture", the now Americanized way of life, with all the lousy cultural sub products, but without us being able to react and to present our own cultural face and goods with which we live and harmonize our soul.

It is in this that educational policy and philosophical education are needed. The young are called upon to transcend the historical time of their existence and to place themselves in a new time framework, the television time framework, which, however, has no programmatic but educational character, seeking the lost time of human presence. The education of the subject through an interminable educational process and its cultivation in accordance with the basic principles of human civilization thus leads to the manipulation of this electronic media-purpose, creating a new steady perspective and at the same time prohibiting its adherence to permanency.

2.2 THE WIDER BROADCASTING FIELD IN CYPRUS: A BRIEF HISTORICAL REVIEW

Since 1990, the State Channel, the so-called Private Broadcasting has been created, Since Private Television begun its transmission as well. (Law 2 (I) 1992 on the establishment and operation of television stations). (Appendix 9) This new reality in the

radio-television field of the country has generated a new impetus regarding the role of radio and television.

Particularly regarding radio it has opened new prospects for the two-way communication of the media with the listener. A new approach and a new style have been adopted; new subjects of discussion have been introduced with the listener being able to communicate with the station, to express his, her, their views on the air.

Moreover the area of information has been expanded with new topical programmes and prospects opened up by Private Broadcasting had a direct influence on the policy and planning of State Broadcasting, which lost no time in adopting new approaches and practices regarding its role and the content of its broadcasts.

This was the positive aspect of the matter. On the other hand things were not at all easy or pleasant since the bags of Aeolos opened for an uncontrolled and very harmful use of these media with adverse effects on culture and social coherence in general. The absence of a regulating framework allowed the uncontrolled operation of private channels, which often behaved in an unethical manner, the commercialisation of information, unrestrained populism, abundant sub-culture, and abuse of the language, defamation and distortion of the reality, vulgarisation of public life. Neither society nor the state realised at the time the consequences of this development and thus they belatedly became conscious of both the positive and also the many negative results.

Operating in Cyprus today are, apart from the State Channel another five (6) private television stations with all-island coverage and four (6) local, eight (9) radio stations with all-island coverage and forty (29) local broadcasting stations.

In 1998 the House of Representatives enacted a Law which consolidated and revised the laws governing the establishment, installation and operation of radio and television stations: Law 7(1) entitled "The Broadcasting and Television Stations Law 1998" and established the Radio and Television Authority with very broad powers in order to examine applications, to grant licences, to suspend and withdraw licences and to monitor, regulate and control the smooth, lawful operation of Cyprus channels.

According to the ex. Director of Cyprus Radio-Television Authority Mr. Chr. Christophorou, *"The task of the Radio-Television Authority is difficult by its nature but also because of the fact that its establishment was preceded by the operation, without any control, of radio-television stations as stated earlier. It is natural to expect that effective regulation will take a long and persistent effort"*. Charalambides (2001)

The new director, Neophytos Epaminondas, agrees with what the ex. Director states, however he goes one step further to say the following: *"Still after six years from the establishment of the Radio-Television Authority of Cyprus there are certain reactions against its operation coming especially from the private Radio-Television owners. Their point of view is that as the rest of the Media i.e. the press, radio and television should not be under any authority's control, the electronic media should rather be left to operate under a self regulation process. As an answer to the above argument (to have or not to have an authority to regulate and control the electronic media) I have always supported that all civilised countries including the EU member countries, and Cyprus is one of them, have introduced legislations and regulations for the radio and television field and have established the appropriate authorities. Furthermore both the European directive "Television without frontiers" and various declarations on the media field by the Council of Europe underline the need and the importance of the member countries establishing and supporting independent regularity authorities to control radio and television stations"*.

Recently and specifically at the end of April 2004, there was an amendment to the Radio-Television Authority of Cyprus legislation under which the control of certain aspects of the Public Radio and Television network were included in it. The amendment was based on certain principles of the European directive *"Television without frontiers"*. The directive recalls that the Public Radio and Television network should be regulated by an independent authority. Before the amendment, the authority fully responsible for the Public Radio and Television network in Cyprus was the Ministry of the Interior.

This new democratic institutional framework which is created for public radio television in Cyprus will contribute to objective information, education, and recreation in our

country. It will help strengthen democratic participation in the programme production mechanisms.

The European Union underlines that efforts must be made *"to maintain and develop a strong public service broadcasting system in an environment characterized by an increasingly competitive offer of programme services and a rapid technological change"*. (Council of Europe 1994)

The present state of the public broadcasting media in Eastern and Central Europe is characterized by three main factors: increased competition, limited financial resources and a struggle for survival. In these conditions, cultural and educational programmes with a relatively low rating fall victim first. Khiltchevski (1996) calls for a serious revision of the policy of financing of public television and radio broadcasting and an elaboration of the strategy of state companies as an institution maintaining the unity of the nation, its culture and spirit.

As Chomsky (1997) argues, more freedom should be given for real disagreements and criticism, for better entertainment programmes, in a clear and understandable form, with a different picture of the world, a picture that reflects the concerns and the interests of the simple people, and one which relates to the views of a democracy and the participation of the people.

2.3 THE NECESSITY FOR QUALITATIVE RESEARCH ON AUDIENCE REACTIONS TO TELEVISION PROGRAMMERS

In the present situation those taking the decisions and preparing the programmes in the broadcasting field must show greater responsiveness to what the audiences want to hear and see.

If broadcasting institutions are to function democratically the audience's needs and communication rights must strongly be taken into account. In particular, programmes aiming to promote cultural development, should operate at a time which is more convenient for the majority of people to watch, and not to enter into the commercialization game with private channels.

As Levendakos (1986) argue the viewing ratings constitute a very precarious index of the real value of a broadcast because, as it is measured, it is nothing but application to a cultural product of criteria which apply to material goods. The ratings index shows us perhaps how many people watched the broadcast but does not tell us anything about what they really derived from that broadcast. On the basis of statistics we know what viewers watch but we know nothing about what they would prefer to watch if they were given the possibility to choose. The current researches do not provide any indication about alternative types of programmes.

"In order to fulfill democratic ideas, media institutions need to engage audiences. Thus, journalism and media production have to mobilize feelings, to create identification, and to make the material comprehensible. This requires that one has an adequate image of the audiences, in all their nuances". Alasuutari (1999)

Broadcasting legislation in the UK, which now emphasizes quality and choice for viewers, has underlined the need for broadcasters to pay heed to what their consumers want and to how they react to the programme services provided. This growing area of research into audience perception of quality broadcasting has been encouraged by the need to develop a public calculus so as to demonstrate success at meeting the new legislative mandate. Instead of a previous elitist strategy of giving audiences what producers thought was good for them; producers' opinions are not the guiding force.

Various private research firms and public broadcasters have, over the years (it is good to know that such research started in the 1960s), produced their own appreciation measures, in an attempt to supplement audience-size measures, by measuring viewer attitudes to, preferences for, and involvement levels with programmes. Barwise et al (1988) Meneer (1992) Kent (1994) Windle et al (1996).

2.4 REINFORCING MEASURES THAT PUBLIC BROADCASTING COULD TAKE IN ORDER TO FULFIL THEIR PUBLIC SERVICE MANDATE

The Declaration of Sofia -UNESCO (1997) with special focus on Central and Eastern Europe, notes the need for state-owned broadcasters to be transformed into proper public service broadcasting organisations, with guaranteed editorial, independence and independent supervisory bodies, including financial independence.

To encourage the cultural and educational functions of public service broadcasting in Eastern and Central Europe, he suggests the creation or strengthening of independent non-profit, non commercial bodies which would produce and disseminate cultural and educational programmes; a demand on commercial companies to allocate part of their time to cultural and educational programmes as a condition of licensing; the introduction of tax relief for programme producers who specialize in creating and transmitting scientific, cultural and educational programmes; and the adoption of a professional ethical code for editors and producers in the broadcasting media.

These include special projects to encourage cultural and educational programmes, and attracting groups of professionals, especially non-government organizations, for this work; the formulation of an agreed code of ethics – a minimum set of guidelines – to which all purveyors of satellite broadcasting must adhere; and the institutionalizing of some formal ways of recognizing cultural and educational contributions of satellite broadcasting such as an international award for excellence in educational broadcasting programmes.

Juneau observes that countries have not always pursued these objectives with consistency, commitment or ability and that the will to make the proper use of these technologies has weakened. Present technological and industrial developments also pose tremendous challenges as to how those original purposes should be achieved. He examines the potential and challenges offered by satellite broadcasting for promoting cultural and educational services (both formal instructions and non-formal education) and propose several approaches to encouraging such services.

3 METHODOLOGY

This section describes in a more analytical way the methodology employed, as well as the various stages, carried out in order to materialize the aim and objectives of the study.

In every research the description of methodological issues forms an integral part of the overall research project. The detailed, as far as possible, description of the stages followed by the researcher in the carrying out of his research strengthens the credibility of the research and gives the opportunity to other researchers to repeat exactly the same procedure.

As Robson (1993) argues it is a crucial part of the research design upon which the validity of the research project depends.

3.1 RESEARCH APPROACH

For this research a “*mixed method*” approach was followed collecting data using quantitative and qualitative techniques. According to Punch (1998) “*a mixed method approach is used to describe different types of combinations of the quantitative and the qualitative approaches.*” The main goal was to improve the program LINE 1088 so I collected data following a variety of research techniques including survey, literature review transcripts and review of existing viewing polls.

A combination of quantitative and qualitative research techniques, can give us the opportunity to study the problem on a large scale and then study it in depth. With this combination the validity of the finding will enhance and will produce a general picture of the problem under study in a more comprehensive manner.

Methodological justification for bringing quantitative and qualitative methods together is provided by Bryman (1988) who argues that “*at a general level, the reasons for combining are to capitalize on the strengths of the two approaches, and to compensate for the weakness of each approach. At the same time, the specific reasons for combining the approaches should be considered in particular situations in the light of the practical circumstances and context of the research.*”

Qualitative and quantitative research represents two distinctly different approaches to understanding the world. Qualitative research has its origins in descriptive analysis, and is essentially an inductive process, reasoning from the specific situation to a general conclusion. Quantitative research is more closely associated with deduction, reasoning from general principles to specific situations. Wiersma (2000). According to Worthen et al. (1997), qualitative inquiry is generally conducted in natural settings, and utilises the researcher as the chief “interment” in both data gathering and analysis. The objective of qualitative research is to go into depth analysis in an effort to generate theories Babbie (1997). In the qualitative approach, data collection and analysis are not rigidly separated as in the quantitative approach. The quantitative approach, on the other hand, is looking to find subjective and generalise results in large populations using the questionnaire as the main instrument for data collection. Cohen et al. (2000). Quantitative research has the advantages that data selection can be achieved from a large number of subjects simultaneously, is cheap, offers anonymity, and the subjects have the same reference when they answer the questions. The fact that bigger samples can be used with the questionnaire can increase the validity and reliability of the results. Cohen et al Cited in Papanastasiou (1996).

However, Bryman (1988) concludes that, “the suggestion that quantitative research is associated with the testing of theories, whilst qualitative research is associated with the generation of theories, can be viewed as a convention that has little to do with the reality”. There are situations and topics where a “scientific”-quantitative approach is called for, and others where a qualitative study is appropriate. But there are “... still others (which) will be even better served by a marriage of the two traditions Krathwohl cited in Wiersma (2000), notes that qualitative research describes phenomena in words instead of numbers or measures and quantitative research describes phenomena in numbers and measures instead of words.

Several problems are associated with social research that make the extraction of “secure” conclusions debatable, as human behaviour can alter Johnson (1994). Some of these problems associated with social research are that the researcher him/herself can influence the results with his/her presence Cohen et al. (2000). A major concern for social inquiry, according to Keeves (1988), is, if life is normal, if human behaviour really can be studied and if social research can help the researcher to draw conclusions

that can apply to other group of people in similar settings: that is the generalisation of the findings Johnson (1994). While the positivists are looking the best ways to generalise the results the anti-positivist that work with qualitative approach are not concerned with broad generalisation of results Wiersma (2000). The traditional concept of reliability and validity of research cannot apply to the qualitative research. According to Bogdan and Biklen (1998), qualitative researchers tend to view reliability as a fit between what they record as data and what actually occurs in the setting under study, rather than the literal consistency across different observations.

3.2 RESEARCH TECHNIQUES AND DATA COLLECTIONS

3.2.1 Surveys:

a) Justification:

Four different surveys were conducted:

- A representative sample of 600 viewers
- Structured interviews with call-in viewers, guests and opinion leaders.

The Survey is undoubtedly the most common form of research method in social science. With this method of data collection a specific section of the population was asked to answer a number of identical questions. It was chosen as part of my research approach which was based on a combination of quantitative and qualitative research techniques.

As Baker (1988) argues, Survey is a suitable method for those who are interested in looking at the broad patterns of social life or who want to describe widespread social reactions.

A well-structured survey can be a relatively cheap and quick way of obtaining information and is amenable to statistical analysis. It can provide information on beliefs, attitudes and motives and can provide answers to questions such as what, why, where, when and how. The result of the sample survey was used to generalize the opinion of the public.

A representative sample of 600 people was chosen in order to have the opportunity to see the widespread social reactions concerning the quality of service that my programme offers to the viewers, as well as to find out the strength and the weakness of it.

The structured interviews administered to the sample of the call-in viewers and guests were used because they are directly involved with interaction in the programme. This would help me reveal important information with regard to the citizens' point of view on changes and adjustments that need to be addressed during their ON AIR intervention in the show, in order to allow them to better express their opinions and questions on the subject at hand. Consequently, this enables us to identify what needs to be done to improve the quality of the services to citizens and so in turn improve the overall service of the programmes broadcasted by the CYBC Network.

The structured interviews that were administered to the opinion-leaders were conducted to yield information as to what necessary changes were needed to the structure of the programme so as to stimulate greater participation by citizens.

b) Intercollege Research Centre justification and level of involvement:

The Survey was conducted during the period of September – October 2003 with a representative sample of 600 viewers. The interviews were conducted by the R&D Center's experienced researchers under my own guidance and Constance cooperation throughout the conduct the research. The main reason why I chose to distance myself from the conduct of the Survey (telephone calls) was because the questions that would be asked concerned me directly and as I am a well known and public figure and television creates idols those questioned might not be objective and might be influenced by their emotional feelings towards me instead of assessing my work. A second important reason was that the Research Centre had the facilities and the capacity to produce a more reliable result as the Survey would be conducted by professionals.

c) The Justification for choosing telephone surveys:

The reason I have chosen to conduct surveys by telephone was because the telephone interview has the advantage of loss rates in responses being much fewer than those in face to face or by mail.

The telephone survey has also the advantage of being more impersonal than face to face interviews. With the telephone interview you avoid any misinterpretation and give explanation were was necessary.

Despite all these advantages telephone survey has some disadvantages also such as the lack of motivation on the telephone, the fact that one has to select large number of telephone numbers but only a small number of repeated efforts actually lead to completed interviews. Weighing up the pros and cons of the telephone interview I have decided that choosing telephone interview would be more appropriate for this research.

d) The questionnaires:

The questionnaire is the most common tool for the positivist researcher. In a questionnaire the researcher is looking to find knowledge and information, attitudes and beliefs, values and preferences. Gay and Airasian (2000) and Babbie (1997), advocate that it is more preferable to use only closed questions in the questionnaire, while Robson (1995), believes that open questions are more flexible and allow the respondents to express themselves. For this research I decide to use both open- and closed-ended questions. Wiersma (2000) suggests two item formats: the selected-response or forced-choice items, for which the respondent selects from two or more options, and the open-ended items for which the respondent constructs a response.

Closed questions are easy and fast to answer allow for, easy coding and analysis by the researcher, and the subject is faced with choices that he might not have thought of (Robson, 1995). The open ended questions were particularly significant and useful for this research as they gave me a greater opportunity to elicit from responders valuable comments. Open ended questions are useful to determine the salience or importance of the opinions of people, since people tend to mention first those matters that are most important to them. Kahneman et al (1982).

e) The process of structuring and pre-testing the questionnaires:

The process of structuring the questionnaire was also a critical phase of the survey and was done in cooperation with the Intercollege. The gathering and the analysis of the data was done by the Intercollege Research Department .but the interpretation of the data was conducted by me. The final form of the questionnaires which concern the four different surveys consisted of 32 questions: 11 for the 600 viewers, 14 for the guests who took part in the programme, 9 for call-in viewers and 9 for opinion leaders. For

methodological purposes these questions were grouped and categorized in five broader categories:

- a) Frequency of television viewing
- b) Interest in the programme
- c) Regarding the structure, duration and time of broadcasting of the programme.
- d) The quality of the programme and the presenter.

Each category was divided in two other sub-categories:

In this face there was a detailed processing and checking of the proper wording of the objectives of the research in the questionnaire. After that I made sure that the questionnaires were pre-tested with a small number of individuals in order to detect possible difficulties in the comprehension of the statements of the questionnaires for the purpose of improving them. I wanted to be sure that the questionnaires would give me the information's needed and that the design of the questionnaires would be clearly understood by all responders. I did my best to keep them as short as possible and also to avoid in any way influencing the reply of the responder by indirectly manipulating him.

I make sure that the necessary reference was made to the purpose of the research, and the confidentiality of the replies that would be given.

Finally, attention was paid to ensure that all the questions were relevant to the objectives of the study, as was suggested by Wiersma (2000). This is important in order to avoid possible suspicion about the intentions of the research from the participants.

f) The procedure of sample choice of 600 televiewer:

The decision of the sample size was taken based on factors such as time available, budget and necessary degree of precision. The sample was chosen on the basis of a 95% confidence interval and a sampling error of $\pm 4, 0\%$. The general population was divided into subsets, or strata according to gender age and place of residence. After stratifying the population, the sample was randomly selected within the strata. The characteristics which define these strata usually relate to the characteristics under study such as social class, sex, level of education etc.

"Stratified sampling adds an extra ingredient to random sampling by ensuring that groups or strata within the population are each sampled randomly it offers increased possibility of accuracy by ensuring all groups are represented in the sample in the same proportion as they are in population." Burns (2000)

More particular people from the free areas of the Republic of Cyprus were chosen in the districts of Nicosia, Limassol, Larnaca, non occupied Famagusta and Paphos, both in urban and rural areas. The sample included people aged 18 to 75, both male and female with education ranging from primary to higher.

In order to achieve an objective, as far as possible, sample we conducted the research during late afternoon hours when most of the family members were at home. Checking and verifying that the interviews were in fact conducted by the researchers covered 6-8% of the sample. Phone calls were made to randomly selected recipients of questionnaires for confirmation.

3.2.2 Structured interviews with Guests Call-in viewers:

The structured interviews contacted during the period 30th of May 2002 till the 30th May 2003. Was conducted on a random sample of 40 guests (15% of the total target population, that being a decent representative sample of the total target population), during the period 30th of May 2002 till the 30th May 2003. (The number of shows that were broadcasted over this period was 180 and the total number of guests that were invited on the show was 250).

The structured interviews with call- in viewers were conducted by telephone On a random sample of 80 call-in viewers (15% of the total target population the total number of call-in viewers was 500 over the same period.

3.2.3 Structured interviews with Opinion leaders:

The interviews were conducted on 35 key-figures (decision-makers/opinion leaders of the Cypriot society). Decision-makers included people such as the Director General of the CYBC, the President and Members of the Board, the Director and technicians of the TV programmes, and other state officials. Opinion-leaders included figures such as the President and the Director-General of the Radio-Television Authority of Cyprus, the

President of the Journalist Union of Cyprus and the Cultural Services of the Ministry of Education and Culture... (For the full name list see Appendix 8)

In order to achieve an objective sample concerning the survey with 600 persons, as well as with structured interviews with guests, call in viewers and opinion –leaders we conducted the research during hours when all the members of the family are at home and that time is usually late in afternoons.

Analysis of all the quantitative data:

After the collection of data a detailed analysis of responses to the questionnaires was carried out in order to draw basic conclusions and tendencies. This stage includes: The organization and recording of the data, study of the rationality of the results and the proper use of statistical criteria.

The data codification form was completed. By the term coding we mean the conversion of the replies into numbers or symbols for the purpose of facilitating and analysing the data from the computer. In order to facilitate comparative analysis we have put together frequency tables, two-dimensional tables with cross tabulations and graphs that served as a data base in order to make the comparisons of the findings. For the data analysis the statistical package of the social science¹ *SPSS was used*. We then proceeded with the presentation of results in graphs.

¹ The statistical package for the social science (SPSS) is one of the most popular statistical packages, and can perform highly complex data manipulation and analysis with simple instructions. SPSS has a vast number of statistical and mathematical functions, scores of statistical procedures, and a very flexible data handling capability. It can read data in almost any format (e.g. numeric, alphanumeric, binary, dollar, date, time formats) and version 6 onwards can read files created using spread sheet or data base software. (Punch, 1998)

3.2.4 Viewing polls:

This was one in order to find out what thematic or issues were most popular with the public and how they corresponded with their socio-economic status, which would aid in the process of achieving a greater cultural and political socialization.

Viewing polls have been collected regarding "*LINE 1088*" (1999-2003) which were conducted by the professional market research company called AGB to see what the viewers prefer from the shows of the "*LINE 1088*" in terms of topics and their choices of other networks' programmes at prime time.(Appendix 5)

The viewing polls show the percentage of:

- The citizens that watch "*LINE 1088*" in comparison to other stations.
- The males, females, and youngsters (including their ages) that watch "*LINE 1088*" in comparison to other stations.
- The socio-economic and professional standards of the viewers watching "*LINE 1088*".

The share of the overall viewer market of "*LINE 1088*":

- The thematic / issues that is most popular with the public over the years of the "*LINE 1088*'s" existence

3.2.5 The Review of five transcripts:

a) Justification for review of transcripts:

Five transcripts out of 29 cultural and social ones were randomly selected, reviewed and analysed (during the period January to December 2003), to help identify themes regarding the structure and conversations that took place during the shows. This was not the main data collection procedure, but just another technique to triangulate the findings.

The new perspective provided by the review of the transcripts allows me personal growth and a high level of creative fulfillment. It helps me to examining and reflects on my own practice and to look with a critical eye at my programme as a whole it is a relatively inexpensive research in terms of financial cost, as the data is normally easily accessible and I am insider researcher.

This research was carried out after the completion, and interpretation of the data obtained from the quantitative research, in an effort to compare and triangulate them with results obtained from the review of transcripts. This could reinforce the validity and the reliability of the findings.

The advantages of this research technique lie in its low cost and in the fact that the data is free from the bias which usually characterises the answers or the behaviour of an interviewee. Moreover the data from transcripts exist independently of the research and for this reason this research technique is a complementary technique.

b) Research process:

The steps which I followed in order to review five transcripts was the following:

1. I selected a representative sample of 29 programmes out of 200 from the beginning of the programme from September 1999 until June 2003. From those 29 programmes I singled out 5 in order to do the analysis. Each one represented a different thematic topic while I displayed as a critical commentary the remaining 24 which are in appendix 7. This was simply done to give a representative picture of what was the nature of the programme and the style of the programme in general.
2. From the videotapes of the 29 broadcasts I then transferred the text of the whole programmes not leaving out a single word, in an effort to minimise bias, and to reinforce reliability.
3. I compared the results from the 4 groups of surveys and viewing polls with the results from the 5 transcripts.
4. Finally I proceeded with the study results. After gathering all the data, I put together the information obtained from various sources into a coherent description of what has been observed or otherwise discovered. In comparing various points, as to where they differ, agree, or disagree I had the opportunity to triangulate evidence and thus to produce a reliable and valid study.

3.2.6 Literature review:

What is of great importance in a well presented report is that the researcher should not only locate other relevant work dealing with the same problems, but should also be able to evaluate this work in terms of its relevance to the research questions and interests. In order to establish an overall view of the project, I first obtained a permit and access to institutes, libraries government departments and organizations

I examined for example the overall policy concerning the Broadcasting Authority of Cyprus and the overall policy of CYBC. Such data was particularly useful in cross checking information and establishing a broader view of the problem under study by comparing the current practice in Cyprus with practices in other countries of the European Union. Another important source of information I had to study in depth was the EU policy on public television in Europe. I examined the word bibliography of the most important theories and aspects about mass communication and that helped me to think critically about my topic.

3.3 TRIANGULATION

In order to investigate my research objective I chose to use four methods of data collection and that helped me to increase the reliability of the findings since in this way the errors that may be contained in the scores produced by each method separately could be eliminated:

1. Survey
2. Review of viewing pools
3. Review of five transcripts
4. Literature review.

The research has been carried out in two stages. What I did first was to carry out the quantitative study which included in the first stage the conduct of the quantitative research which is a questionnaire –based survey. The second stage was included in the review and analysis of the five transcripts. I then compared the same questions I used in the quantitative research to those of the five transcripts. This helped me to present and reveal through my project a more complete picture of the problem under study. This was a very complex task to achieve.

The use of multiple approaches in investigating a topic is called triangulation. Beyond multiple methods, triangulation can be defined as the obtaining of information relevant to a topic or issue from several informants (Wiersma, 2000). According to (Punch 1998), the logic of triangulation is to check the findings from one type of study against the findings derived from other types. For example, the results of qualitative investigation might be checked against a quantitative study. The overall aim of triangulation is to enhance the validity of the findings. If the findings yielded by the different data collection methods are consistent, the validity of those findings is increased Frankfort & Nachwks (1996), Worthen et al. (1997) support that triangulation and the use of corroboration of data through cross-checking are two methods used by the naturalistic investigator to establish credibility.

The main problem with triangulation, according to McCornick and James, cited in Cohen et al. (2000), is that there is no absolute guarantee that a number of data sources that purport to provide evidence concerning the same construct, in fact do so. According to Wiersma (2000), the use of multiple data-collection procedures, along with triangulation tends to enhance internal reliability. Wiersma supports that triangulation is qualitative cross-validation. Therefore, for the present research the Survey the existing pools and the review of transcripts is used as a cross-validation method to check the results from another angle.

Table 1
Details of research techniques and data collection

Objectives	Approach and data collection	Analysis
To examine the appeal of the programme “ <i>LINE 1088</i> ” to the Cypriot audience.	<u>1. Survey:</u> <ul style="list-style-type: none"> ➤ A representative sample of 600 viewers ➤ Structured interviews with Guests ➤ Call-in Viewers ➤ Opinion Leaders 2. Viewing polls 3. Literature review	The answers which were received from the survey of 600 viewers were triangulated with those received from the 3 agents and polls.
To identify how this programme can be structured and delivered so that it provide an improved service to the public. To examine and reflect on my practice with the main goal to improve “ <i>LINE 1088</i> ” and myself as a practitioner.	<u>1. Survey</u> <ul style="list-style-type: none"> ➤ A representative sample of 600 viewers ➤ Structured interviews with Guests ➤ Call-in Viewers ➤ Opinion Leaders 2. Viewing polls. 3. Review of five transcripts. 4. Literature review	The answers which were received from the survey of 600 viewers were triangulated with those received from the 3 agent’s polls as well as with the five transcripts. All these informations were used to produce a comprehensive picture of contextual information and form the basic conclusions and recommendations.

3.4 VALIDITY, RELIABILITY AND ISSUES OF BIAS

In order to achieve validity I used multiple data collection procedures and a range of sources of information. I retested the various data collections such as the telephone interviews and survey, ensuring that the questions were carefully worded, covering the topic as holistically as possible. The fact that the samples of the key figures are a well educated group of the population increased the possibility of reliability of the results.

In order to be as far as possible objective, to avoid personal bias and also to distance myself from the problem under study I assigned the task of conducting the survey to the Intercollege Research Centre as I have already mentioned. That was because the questions that would be asked concerned me directly and as I am a well known and public figure and television creates idols those questioned might not be objective and might be influenced by their emotional feelings towards me instead of assessing my work. In this way I had more than one person to make observations and this reinforced the reliability and validity of the findings.

Researchers may sometimes present their data selectively, inequitably or dishonestly. In order to avoid the risk of bias and to ensure that the procedure of text analysis in the review of five transcripts is indeed based on objective criteria and in an effort to check the reliability of the specific coding method I used, I asked a researcher from the Intercollege Research Centre to use the same procedure and the same research steps.

According to Kyriazis (2002), if the coding procedure is indeed based on objective criteria the contents of the text should be codified in the same manner by different persons. The degree of agreement is used as indication of the reliability of the specific categorisation system.

3.5 ETHICS

As a presenter of the programme, I have the ethical obligation towards the show's guests, viewers and my employees, to be well informed on ethical issues that may arise during the show; therefore due to the nature of my work as a presenter I am sensitive about ethical issues.

Whilst doing research in your own organisation can potentially deliver enormous benefits in terms of learning and improvement of organisational and researchers practices, there are also some real risks to the researcher and the research. Many times, during the period of conducting this research, I felt that I was treading a fine line between remaining true to my own beliefs, and protecting the current interest of the CYBC. In the one hand it was important for me to maintain the trust of the CYBC, and on the other hand to reconcile with my desire to see my programme and the CYBC to develop. Managing this dynamic was a challenge for me, and for any other insider

researcher. In order to overcome as better as possible this situation I tried to keep a balance approach between my values and the CYBC trying not to pass the boundaries and losing the trust of the company.

Extreme care was taken through all the stages of the research, especially during the process of collecting and analysing data to maintain a high level of confidentiality in the reporting of the findings.

I made sure that the researchers who carried out the research made clear to the interviewees the nature and purpose of the research and why it was necessary and that their participation would be voluntary. I also saw to it that all those who in any way participated in the research understood that the data provided would be treated as confidential.

3.6 INSIDER RESEARCHER

A positive influence is that I possess insider knowledge on the subject and extensive professional experience in the field, thus it was relatively easy to access any source of information and gain the support of the business.

It having the opportunity for many years to follow systematically the reports of the market research concerning my programme helped me to shape an idea about the thematic issues most popular with the public and how they corresponded with their socio-economic status. This statistical evidence led me to choose the most appropriate questions and the appropriate research tools by combining a qualitative and quantitative research approach and triangulate findings to come up with valid answers and support my knowledge claims.

Being an insider researcher has also another significant advantage in that I am aware of the current policy that exists in the CYBC, and the balances that hold the institution together in the daily political arena, the way it works both at the strategic and operational level. That places me in a position to carefully construct an appropriate form of evaluation in terms of the research and research outcome.

I am also acutely aware that being an insider researcher has significant disadvantages as one of the primary stakeholders in this show it will be difficult for me to be objective in

judging the quality of the show and my own performance as a presenter. The meaning of reflexivity² is particularly important for any working researcher. A reflexive approach attempts to take subjectivity into account. Constant self-awareness and self-criticism is important since it warns that knowledge is relative to its own perspective.

However whilst carrying out research in one's own organisation can potentially provides enormous benefits in terms of learning and improvement to organisational and researchers practices, there are also some inevitable difficulties to the researcher and to the research itself. The possible conflicting roles involved when undertaking such a task require a conscious balanced approach between preserving the interest of the CYBC, and the trust bestowed upon me and the same time fulfilling my earnest desire to further enhance the effectiveness and structure of my programme without compromising my beliefs.

Extreme care was taken through all the stages of the research, especially during the process of collecting and analysing data to maintain a high level of confidentiality in the reporting of the findings. All the interviewees had the opportunity to verify statements when the research was in draft form in order for them to ensure that what they had said was accurate.

Collaboration with different stake holders helped me enormously to ensure the degree of my objectivity from the beginning of the study as it helped me to test my subjectivity during the various steps throughout this research. It also assisted me in difficult decisions and offered me suggestions and advice. Deep learning actually requires conditions that enable the learners to reflect upon their own learning.

² *Reflexivity*. Term used by social constructionists to refer to the application of the theory back onto itself and its practices Burr (1995).

3.7 PARTICIPATION OF RESEARCH STAKEHOLDERS

A large number of stakeholders were involved and collaborated at different levels throughout the project. Table 2 describes the level of collaboration of different stakeholders in this research.

Collaborative Activity

Table 2

Levels of engagements of the different research stakeholders

Category of collaboration	Name	Level of participation	Role in research	Method of input and feedback
Immediate collaborator	Dr.Carol Costley	Fully participative	Major role in design, review and implementation of the research.	Face to face, email input mail.
Major participator	Dr.Charalambos Vrasidas	Major participator	Helped me to set the foundations of the project but also the transition period from proposal to thesis.	Face to face discussion, Email conversation and feedback.
External advisor	Dr.Costas Guliamos	Major participator	Expertise in the subject. Helped me in defining the role of research and methodology to be used in the research.	Face to face discussion.
Participated	Demis Kyprianou	Module assistant	Informant and external assistant for the entire duration of the project.	Face to face discussion.
Intercollege Research Centre Nicosia	Christophoros Christophorou, Lyssandros Avraamides and Anthi Violari.	Researchers	Conducted the Survey and the Questionnaires.	Face to face discussions.
Glossary	Alexios Petrou	Professor		

3.8 RESEARCH PROCESS

The idea was to examine ways and forms of improving the programme '*LINE 1088*' in order to maximise audiences as well as the viewers' participation in the programme. The first step was the identification, evaluation and formulation of the problem under study. Extensive discussions were conducted during that period of time until the research proposal took its final form. I proceeded to refine it into specific research statement. The research proposal was presented to the university, via an oral presentation and was sent to the University for approval.

The second step involved the critical review of the problem under study. A thorough study was conducted researching the Internet and libraries in Cyprus in order to find out what was written about the subject, and if there was any similar research that had been conducted in Cyprus or internationally. After reviewing relevant published data it appears that this was a new topic and no empirical investigation has been carried out to date in Cyprus. It is also a fact that very little attention has been given worldwide to such category of programmes.

During this stage I realised that my proposal was too broad and so it needed to be revised. I decided to limit and redefine my area of research. After much consulting with advisors both here in Cyprus and within the university we decided that some of the initial objectives of the research were indeed too broad and theoretical and against the philosophy of work based research projects and so I decided to keep only the objectives which focused more precisely on improving the practice.

For example the initial idea was to show that through the continuous broadcasting of the programme since 1999 until now, high degrees of cultural ³socialization have been achieved. In addition the impact of our awareness and consciousness of the audience related to the socio-cultural issues will be investigated. The concept of cultural socialization proved that it was complex and hard to demonstrate with evidence.

I then proceeded by choosing the appropriate research methodology I then formed a general plan as to what was needed to be done in order to move forward towards

³ Socialisation as used in this project is to be conceived in its broadest sense as the way individuals become members of a society, embodying in their own experience, and acting out in their learned behaviour, as a part of the culture of that society.

achieving the aim and objectives of the research project. At this point, we decided upon the choice of materials, and the resources that were to be used in the research project, for example which group of people to study, what research techniques should be applied and define what the sample should be?

Another major change to this project during this phase of the research process was done in the research approach. While at the beginning of the research it was decided to use the action research approach, I then decided to change focus to a mixed methods approach. This decision was taken with the notion that I was not in a position to fully implement and then assess change to all aspects of the recommendations proposed to the CYBC. This is due to the fact that my position at work is a co-operative one and is not tied to the management itself and so as a result, I do not play a major role in decisions or applications of decisions. My role is strictly a consulting one.

After I gathered all the data from the various research techniques the responders scores were transferred on to the computer and analyses using the software SPSS.

4 PROJECT FINDINGS

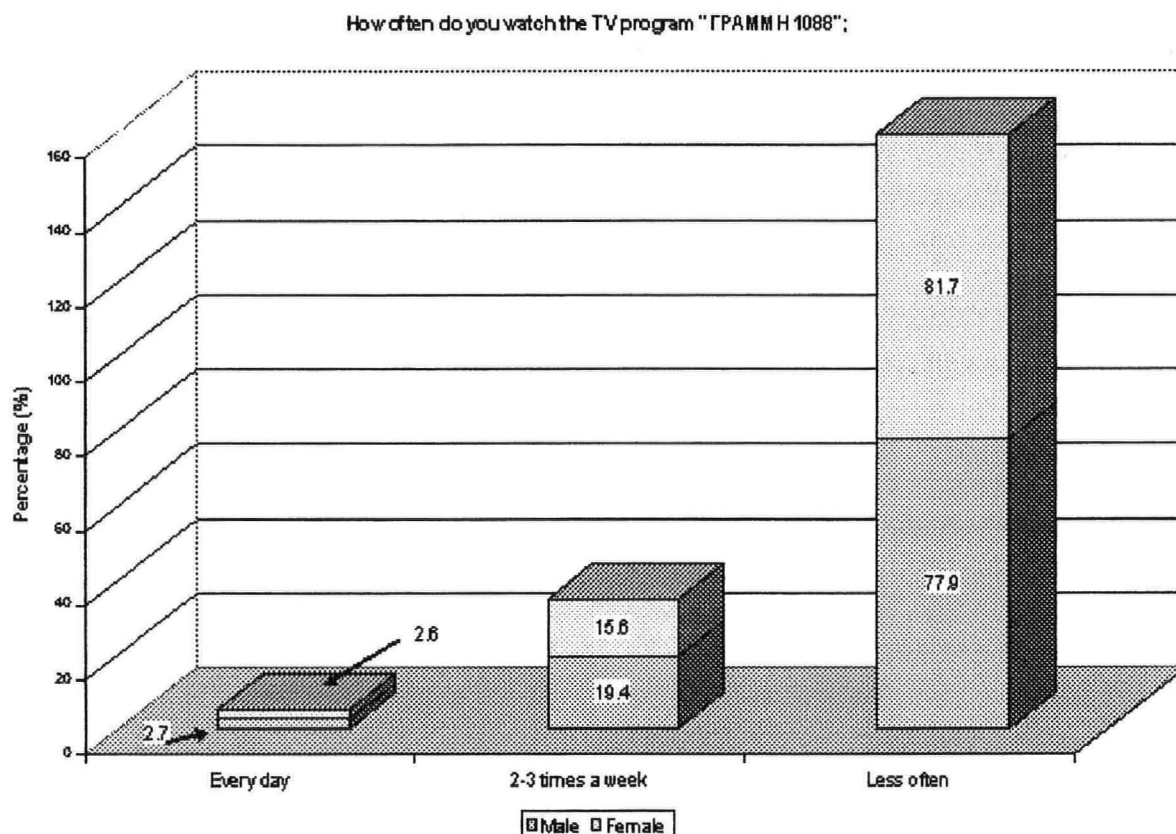
4.1 FINDINGS FROM SURVEYS

This chapter presents the analysis of the project findings obtained from 5 different sources. First I contextualize the findings obtain from the sample of 600 viewers, structured interviews with call-in viewers, guests opinion leaders as well as the existing viewing pools .The findings fall under 4 major categories subdivided into smaller subcategories namely the frequency in which the people watch the programme, the structure of the programme the quality of the programme as well as the quality of interaction among the quests, calling viewers and the hosts. After analysing the findings obtained from the review of five transcripts I preceded with the study results.

Please note that the results of all the open-ended questions are merely the number of suggestions that had been received when the interviews were conducted from all the participants. Percentages cannot be drawn from these numbers because some made 2 or more suggestions each.

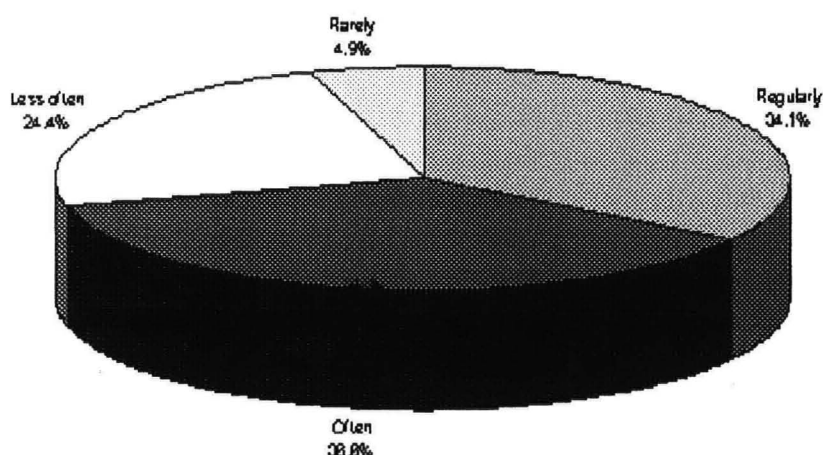
4.1.1 How frequently people watch the TV programme "LINE 1088":

Concerning the telephone Survey (Appendix 1) the sample of 600 people that was used with a confidence interval of 95% gave a statistical error of 4% +/-, which is considered an acceptable error for a Survey.



A random sample of 600 people was taken, regardless of their viewing habits. On a daily basis, about 27% watch the programme. Of these 17% watch it about 2-3 times a week (19.4% -men, 15.6% -women) This is considered to be satisfactory for a programme of such a nature which is not an entertainment programme given also the fact that the population sample was taken regardless of who watch the programme or not (Survey

Q1).



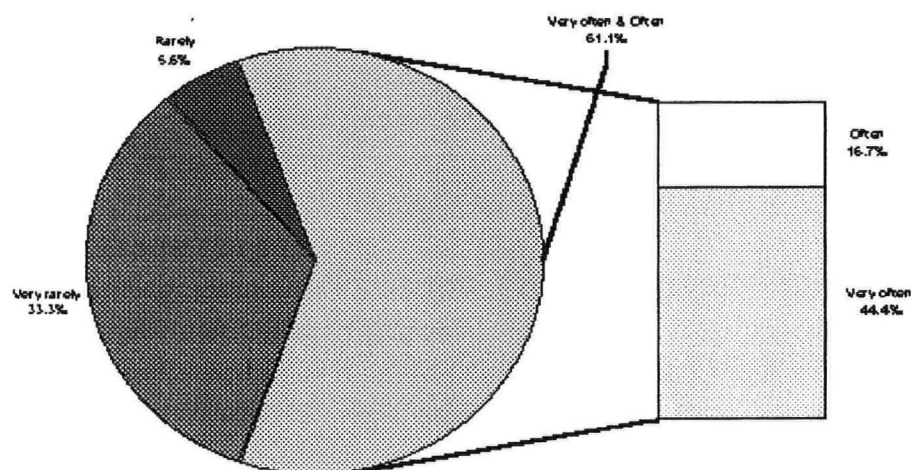
Concerning the structured interviews with Guests: (Appendix 2) the sample size was 41 persons. Of those 41 about 71% said that they watch the programme on a regular basis (34.1%), and often (36.6%). Only 5% said that they rarely watch it and nobody said that they never watch it. To summarize a large percent of the guests watch the programme. 54.4% of the call-in viewers stated that they watch the programme systematically and 34.6% said they watch it often. The rest of them (10.1%) said that they watch it rarely.

54.4% of the call-in viewers stated that they watch the programme systematically and 34.6% said they watch it often. The rest of them (10.1%) said that they watch it rarely. The programme seems to be popular to the majority of call-in viewers. (*Call-in viewers Q1*)

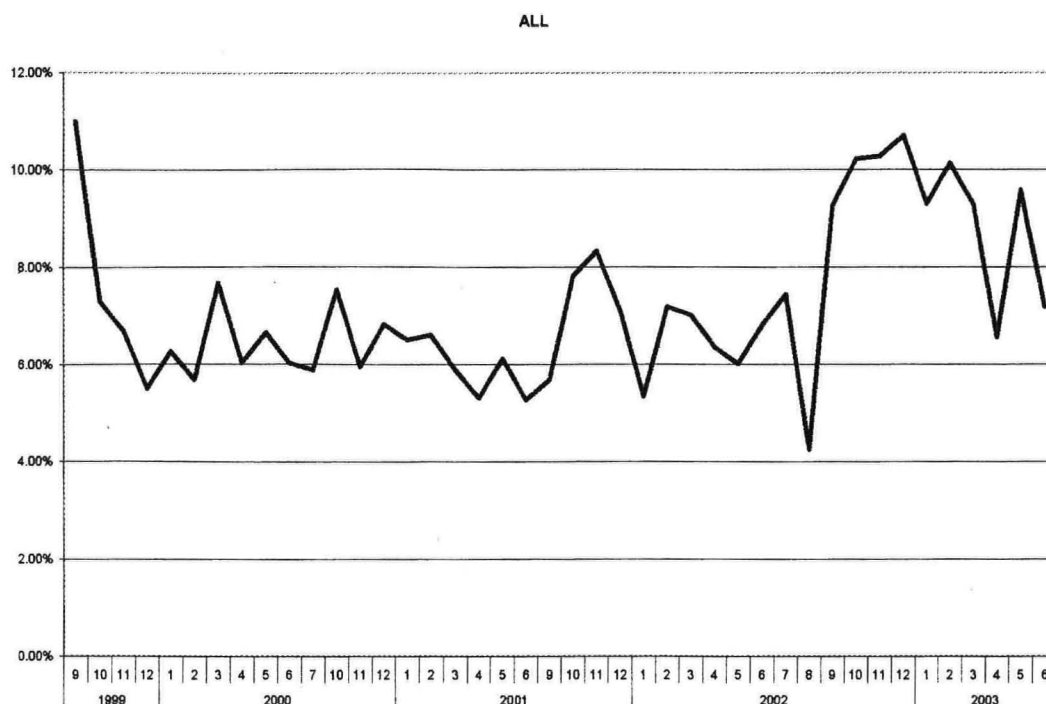
One should take into account that the persons who were questioned in the survey knew the programme as they had been invited to, or had participated in, it as guests or calling

viewers so that in some way they developed a kind of personal relationship with the host. This inevitably had a positive impact on televiewing.

Do you watch the TV program "ГЛАМОР":



Here one could notice that about six out of ten opinion leaders watch the programme on a regular basis (every day) or very often (2-3 times a week). Only 5.6% watch it rarely, why 33.3 % watch it very rarely. Most of them tend to watch the programme quite often. This shows the popularity of the programme to opinion-leaders. The high percentage of the opinion –leaders who watch the programme is evidence of its high quality. Another reason for the popularity of the programme is that people need to be well informed about social issues. (*Opinion leaders Q1*)



The findings of these viewing polls regarding the programme which were conducted by the professional market research company AGB and cover the period from the 1st day the programme was launched till the summer of 2003 have been examined and analysed by us. These viewing polls show the general ratings, the ratings by age and the ratings by social class.

As there has never been a programme of this kind here in Cyprus, the viewing polls cannot be assessed in relation to any other programme.

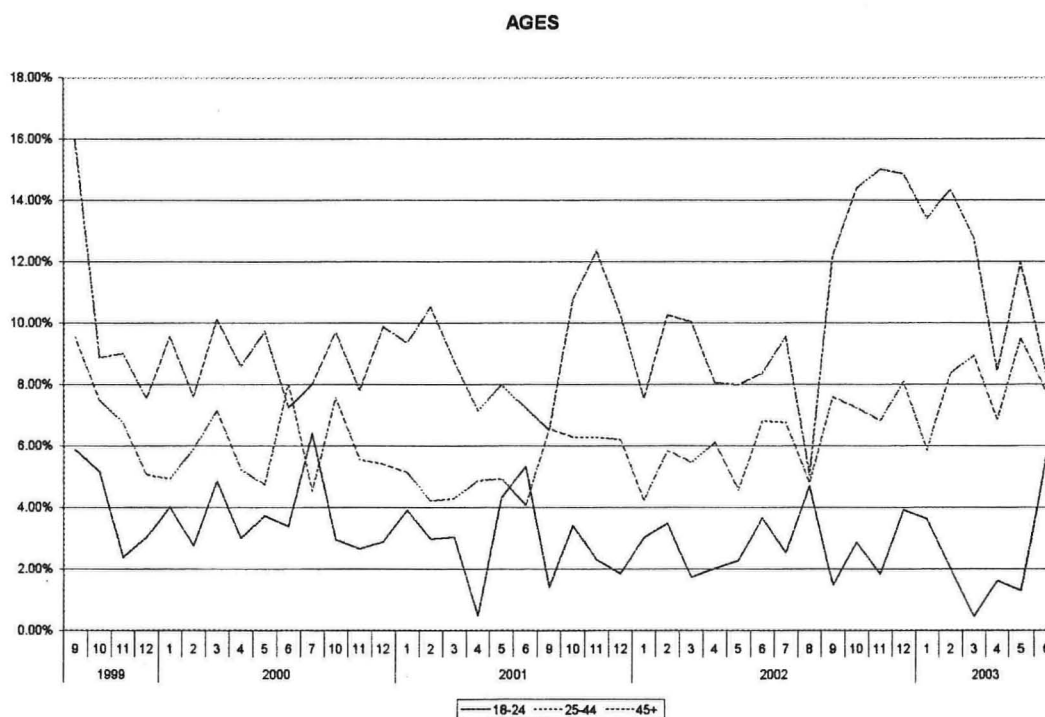
The average percentage of viewers for 1999 was about 7.63%. The following 2 years that number dropped (2000-6.45%, 2001-6.47%). (Graph 1)

From October 1999 to July 2002, the percentage of people that watched the programme fluctuated between 6% and 8%. After a sharp drop, August 2002 (4.25%), that percentage began to increase (8% to 10%). The reason for this increase may be the fact that:

- The programme has become established and well known in the Cypriot community.
- The number of cultural and educational programmes have considerably increased from 30 to 75 out of a total of 180 programmes per year. This is because of the significant increase in the number of socio-economic matters that were being discussed due to Cyprus' entry into the E.U. It was a 'hot' topic.
- It had also addressed the issues connected with the discussions between the two Cypriot communities which were expected to lead to the re-unification of the island.

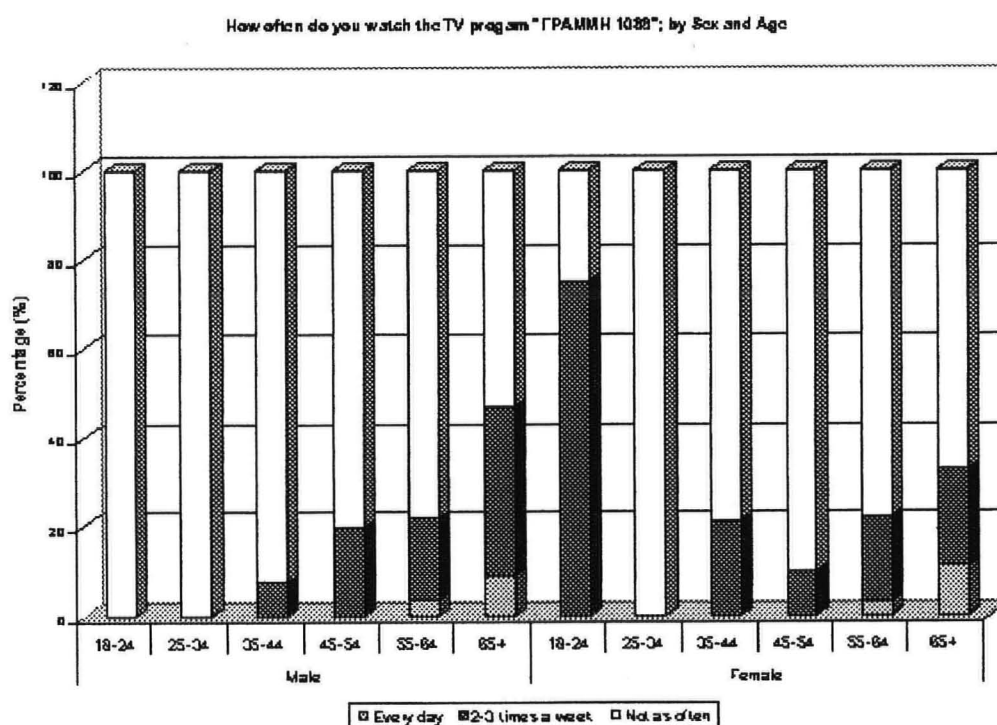
People in the middle social class (C2) do not watch the programme as much as those from the other two social classes (Table 1 and Graph 3).

Men watch the programme more than the women and in some cases (September 2002) the difference was higher than 6 percent. (*Viewing polls: Graph 1 (Appendix 5)*)



As far as the age groups are concerned it is clear that people over 45 years watch the programme. In the 18-24 age group do not watch the programme so often. In the 25-44 age groups are somewhere in-between. In other words, as the age of people goes up they tend to watch the programme more often.

A general comment is that the programme gets lower ratings during the summer months and picks up again during the winter. (*Viewing polls: Graph 2*)



In the male population, the best viewers are at least 65 years old and account for 46.7% of the total.

It seems that there is an upward trend in televiewing rates among the male population and this trend appears to be increasing with age.

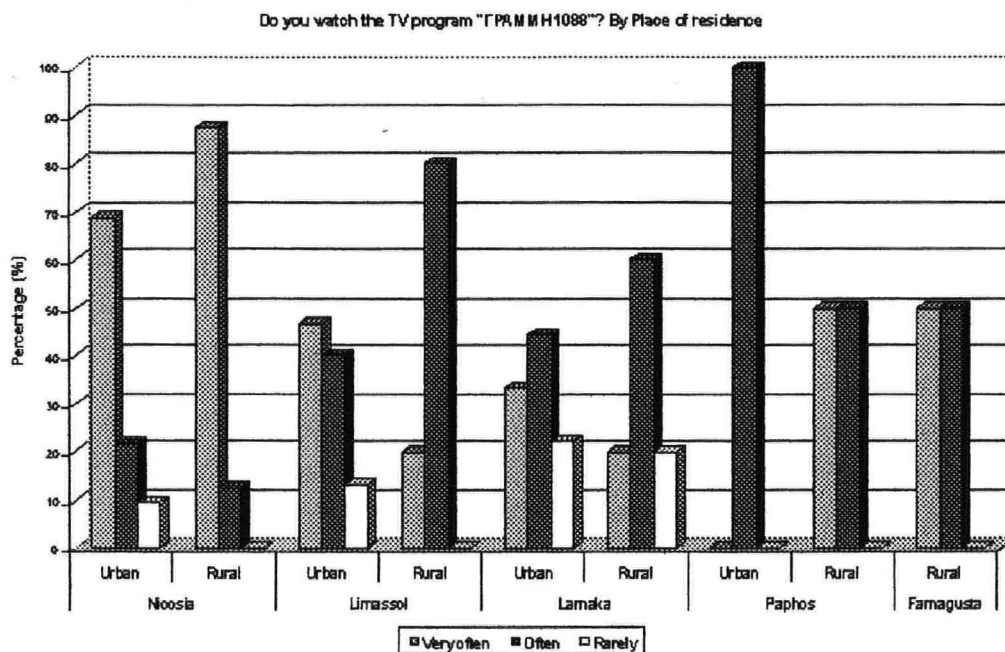
It is obvious that the programme is watched by a higher percentage of mature viewers. This is normal given that the nature of the programme is such as to appeal to a section of the population particularly sensitive to key issues of the Cyprus society.

Concerning the female viewers we see that the picture regarding televiewing is not so balanced compared to that of male viewers. For example a rather interesting observation is the relatively high percentage of women aged 18-24 that watch the programme 2-3 times a week (75%). This is the only exception among viewers in the same group of age. It emerges from the survey that the female population of that age group is much more sensitive to the topics of the programme than the corresponding age group of the male population. This may be due to the fact that the women of this particular age group are more mature than men of the same age group, and also those young men aged 20-22 are doing their service in the army while most of those aged 22 and over are university students, mainly abroad.

This table indicates that the programme cannot respond satisfactorily to the needs of the younger female population. This means that it should revise and broaden its thematic topics, giving greater emphasis to the section of the population who seem to be watching the programme less frequently. (*Survey Q2*)

In the questions on how often do you watch the programme by employment status Over 10% of retired people and housewives watch the programme on a daily basis and an additional 31% watch it 2-3 times a week. In this graph, we observe an increased viewing in pensioners and housewives.

We also notice that people working in the private sector predominate among those who do not watch the programme as often as the rest. A possible reason is the working hours of those that work in the private sector. (*Survey Q3*)



Concerning the call in viewers it seems that people living in Nicosia (urban and rural areas) tend to watch the programme on a regular basis (68.8%-urban, 87.5%-rural). It seems that people living in the district of Nicosia show more interest in social and cultural issues. According to this table there is a substance difference between televieweing in towns and in villages The corresponding percentages for all other districts are lower. However, regards "frequent" watching of the programmes urban Paphos stands out (100%), followed by rural area of Limassol (80%) and rural area of Larnaca (60%). (Survey Q2)

Table 1. How often people watch the programme by place of residence				
Place of residence		Daily	2-3 times a week	Not as often
Nicosia	Urban	4.0	18.0	78.0
	Rural	3.1	15.4	81.5
Limassol	Urban	1.5	22.1	76.5
	Rural	0.0	0.0	100.0
Larnaka	Urban	5.0	16.7	78.3
	Rural	2.7	10.8	86.5
Paphos	Urban	0.0	21.9	78.1
	Rural	0.0	5.0	95.0

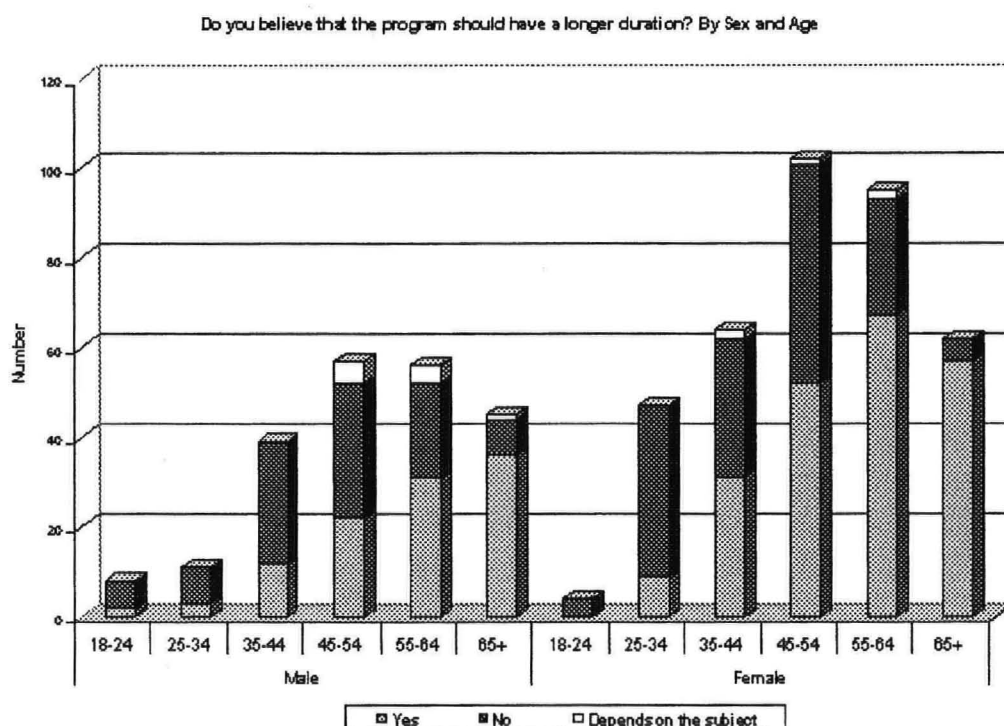
Famagusta	Rural	0.0	13.8	86.2
Total	Urban	3.0	19.5	77.5
	Rural	1.7	11.1	87.2

With regards the programme's ratings, it seems that most daily viewers of the programme live in urban Larnaca (5%) and urban Nicosia (4%). More details are given in table 2.

It seems that people living in the urban areas of the island watch it more often than those living in rural areas. 22.5% of those living in the cities either watch it daily or 2-3 times a week. The corresponding percentage of those living in villages is 12.8%. (*Survey Q4*)

Even though people living in rural areas watch the programme less frequently than people living in urban areas, those that watch it, all say that they "enjoy" it. The corresponding percentage for people living in urban areas is 92.9%. A possible explanation for this is that those of the rural areas work more hours outside of the home such as farming or such related jobs and so spend less hours at home. Nobody seems to dislike the programme. As is known in the rural areas people do not have the advantages of those living in towns regarding information and recreation, and thus television becomes the most important source of information and entertainment and inexpensive at that. (*Survey Q5*)

4.1.2 The structure of the programme:



As far as the duration of the programme is concerned, the feeling among older people (65+) is that the programme should be of a longer duration, 87% (80%-men, 91.9%-women). On the other hand younger people believe that the programme should not have a longer duration. Fifteen people had a very interesting approach; they expressed the view that the duration of the programme should depend on the subject matter. (*Survey Q11*)

All 41 Guests said that they felt comfortable when they participated in the programme and discussed relevant issues with the host. The impression is the same regarding the questions made by callers. Only one person said that he felt uncomfortable with the fact that a lot of people were watching him/her. So, one can conclude that the host make the guest(s) feel comfortable and the interaction among the 3 agents (host, guests and viewers) fulfils the same function. (*Guests Q2*)

85.4% conveyed that the discussion they had with the Host, and the essence of the subject was transmitted to the public in an “excellent” manner. The remaining 14.6% said that it was transmitted in a “satisfactory” way. (*Guests Q2*)

Only 32.5% said that the time available for the presentation and analysis of the subject was enough. The majority (65%) claimed that it was not enough and the remaining 2.5% said that the time was “very little”. So, it can be said from these results that the time available is not enough for a full presentation of the subject. (*Guests Q5*)

75.6% of the Guests felt that the programme they had participated feel that the program succeeded to give out a complete view of the subject. Around 20% feel that it succeeded “to some degree”. The majority of the guests expressed their satisfaction on the way their subject was presented throughout the programme. (*Guests Q8*)

When asked whether they had been offered the opportunity to present the same discussion through other forms of media (e.g. newspaper, radio, and lectures), the majority of the Guests (73.2%) said that they had had other opportunity to present their subject through other means of mass communication. The remaining 26.8% claimed that they had not had the opportunity to do so.

The majority of the guests who had had an opportunity to present their subject through other media said that they believed that it was better presented on the programme “*LINE 1088*”, and also that it had reached a wider audience. (*Guests Q9*)

54.4% of callers said they had to wait long to be connected and get an answer. Much lower is the percentage of those that hung-up because they did not get an answer (16.5%). Suggestions to deal with such problems included:

- The call-in viewers could be called back if there are too many on the line e.g. if 4 or 5 are already waiting.
- More time should be added to the duration of the show.

- More phone lines should be made available.

More time should be allocated to answering questions from the call-in viewers.

(Call in viewers Q7)



Table 4 shows the response to the question regarding the TV image of the programme in respect of the set and the appearance of the host. It seems that the host has a better image than the set. *(Opinion leaders Q4)*

Opinion leaders had to answer to what degree the videos and the pictures shown during the programme suited the subject. They all had a positive attitude. 27.8% said to an “excellent degree”, 44.4% to a “very good degree” and 27.8% to a “satisfactory degree”. *(Opinion leaders Q5)*

44.4% claim that the time given is very little for the presentation and analysis of the subject. The remaining 55.6% said that the time was “satisfactory”. *(Opinion leaders Q6)*

4.1.3 The quality of programme:

We consider quality in term of innovations and originality. In the questions whether they find the programme interesting by sex and age about 86.7% find the subject matter of the programme interesting. Among the elderly (65+), the percentage increases to 99% (women and men). The corresponding percentage for people aged 18-24 (women and men) is only 58.3% and for people aged 25-44 is 70.5%. It seems that older people find the subject of the programme more interesting than younger people. This table agrees with table one of the survey on how frequently people watch the programme. This can be explained by the fact that the programme focuses more on subjects that have to do with older people and issues which affect their daily lives. This reveals a serious shortcoming of the programme as I have already mentioned in previous tables which I intend to taken into serious consideration. (Survey Q7)

The question of whether they find the subjects of the programme interesting by employment status 98.5% of housewives answer positive, the corresponding percentage for retired people reaches 93%. On the other hand the percentage of students that find the subject matter interesting is only 12.5%. This table agrees with table one of the survey on how frequently people watch the programme.

This table agrees with that of the survey on the question how often people watch the programme by sex and age, which I have already commented on. Something that is worth mentioning is the fact that nobody answered "no" to the relevant question. (Survey Q8)

Table 4. Whether questions by viewers managed to create opportunities for thought	
Options	Percentage (%)
To a certain degree	39.0
To a high degree	39.0
To a very high degree	12.2
No serious speculation was provoked	9.8

In the question whether call-in viewers' questions created opportunities for scepticism on the subject? About 39% said "to a certain degree". Another 39% said "to a high degree", and only 12.2% said "to a very high degree". Around 9.8% claimed that the

questions did not raise any issues for serious speculation. Most guests believe that questions posed by the call-in viewers do in fact create opportunities for speculation. *(Guests Q7)*

When they asked why they watch the programme they answered in the following way: 91.5% "to learn new things", 7.8% both "to learn new things", and "to learn and participate in social/cultural events that have to do with the people of Cyprus". *(Survey Q6)*

38.5% of those who called during the programme did so to learn something concerning the subject and 34.6% to express a view. 15.4% called in order to clear some doubts and 11.5% to note something that the Guest did not mention. This shows the degree of involvement of the call-in viewers that comes out from the programme. So, to some extent it shows the success of the programme in stimulating people to participate in social-cultural discussions. *(Call-in viewers Q3)*

The host of the programme gets very positive remarks. 599 out of the 600 that took part in the survey selected the option "good" (the highest option in the structured interview. *(Survey Q9)*

The question as to whether they believe that all aspects of the discussion were given in an excellent, satisfactory or in a fair manner, the number of positive answers dropped, compared to 85.4% from the previous question, as only 41.5% said that this was done in an "excellent" way. 56.1% believe that it was done in a "satisfactory" way. Only 1 person said the presentation was "average" (this was the lowest rating on the scale). *(Guests Q4)*

When they asked what they believe should be done in order to increase the number of viewers of the programme they answered as follows:

- More time should be added to the duration of the programme.
- The programme's slot should be before the news.
- More unusual subjects should be discussed.
- The programme should continue with the same integrity it has now.
- Advertising of the subject to be discussed. *(Guests Q10)*

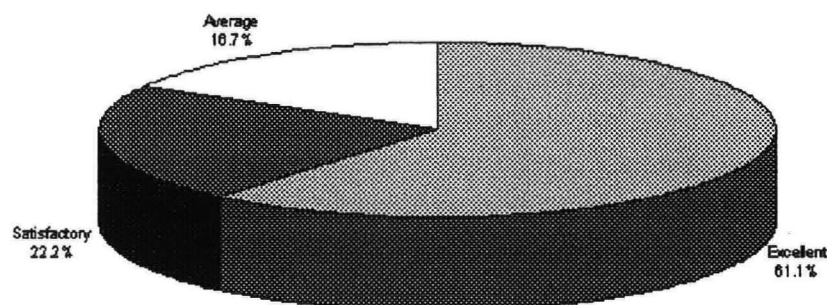
Seven out of ten said that after they had been on the programme they had got the feeling that people from their “close environment” showed more interest in the subject they had presented during the programme (“very high degree”) 26.8% said to “some degree”.
(*Guests Q10*)

61.8% of those that took part in the survey stated that they have a number of suggestions on how to improve the programme and or encourage participation of callers. Some of those suggestions are listed below. (*Survey Q8*)

- More time should be added to the duration of the programme.
- No advertisements should be shown during the programme.
- More phone lines should be made available.
- The programme’s slot should be much later.
- A backup team should be assigned to the programme.
- A website should be created so that people can send in ideas.
- The call-in viewers can be called back when there are already too many on the line waiting.
- The name(s) of the guest(s) should be mentioned more often.
- More time should be allocated to questions from call-in viewers.
- The programme’s time slot should be just before the news.
- The subjects that are discussed should be more topical.
- The programme should be given grater publicity. (*Call-in viewers Q8*)

83.3% considered the programme as a public forum for a dialogue regarding social and cultural issues of concern to Cypriots, to be “excellent” and 16.7% to be “satisfactory”. Opinion-leaders once more adopt a positive attitude stressing that the programme brings out the cultural development amongst Cypriots. (*Opinion leaders Q7*)

To what level does the program correspond to the basic principle of public TV as they set out by the EU



To the question whether the programme corresponds to the basic guidelines given by the E.U. for public TV, 61.1% said that the programme's success in this respect was "excellent", 16.7% "average" and 22,2% that it was "satisfactory". (*Opinion leaders Q7*)

To the question posed what they believed should be done to increase participation of the audience in the programme they answered as follows:

- More time should be added to the duration of the show.
 - More time should be allocated for questions from call-in viewers.
 - Advertising of the subject to be discussed should be done in advance.
 - Advertising of the show should be conducted by the management.
 - A back up team should be set up. More technical support, i.e. cameras for making reports etc.
 - The show should be more in contact with the people, e.g. reports from the street should be made on how the man in the street views the matter under discussion.
 - The possibility of members of the audience to be shown "live".
 - More involvement of the call-in viewers in the discussion during the programme.
- (*Opinion leaders Q9*)

4.1.4 The quality of interaction:

85.4% conveyed that the manner in which the programme that presented to the public through discussion with the interviewee transmitted to the public in an excellent manner. The remaining 14.6% said that it was transmitted in a satisfactory way. (*Guest Q3*)

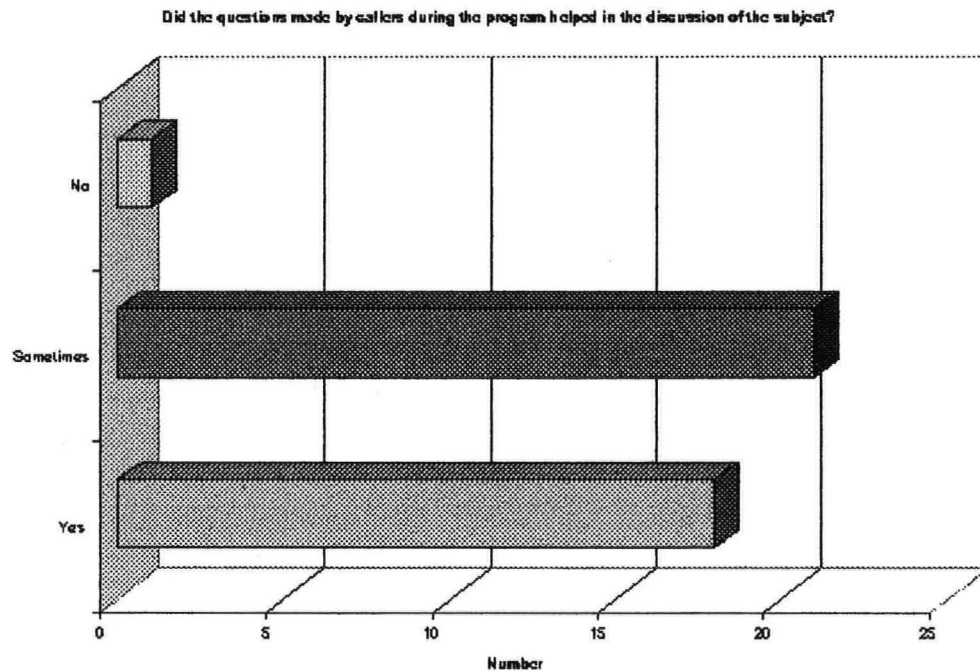
It seems that the programme had an important effect on the Guests. 85.2% said that the discussion they had with the host along with the telephone questions made by callers led them to deeper thought about the subject, and 14.8% were prompted to some kind of action. Despite the high level of guests answering that consequently led them to deeper thought, only 14.8% managed to take some kind of action.

I believe that there is a necessity for more interactive programmes of this nature in Cypriot society. The social interaction through programming is an essential element towards democratic television. This function justifies broadcasting as a crucial means perhaps the only means at present whereby common knowledge and pleasure in a shared public life are maintained as a social good for the whole population----From this perspective, what the audience needs is any broadcast which creates a feeling of togetherness and contributes to social cohesion. Shannell(1989), Alasuutari(1999)

The Radio-Television Authority of Cyprus has a responsibility in producing such programmes and also responsibilities rest with the Government to solve the many problems and address the many issues that arise from these programmes. Such programmes are filters of democracy. They have the possibility to go to the ordinary citizens, to hear their views and their requirements. (*Guests Q12*)

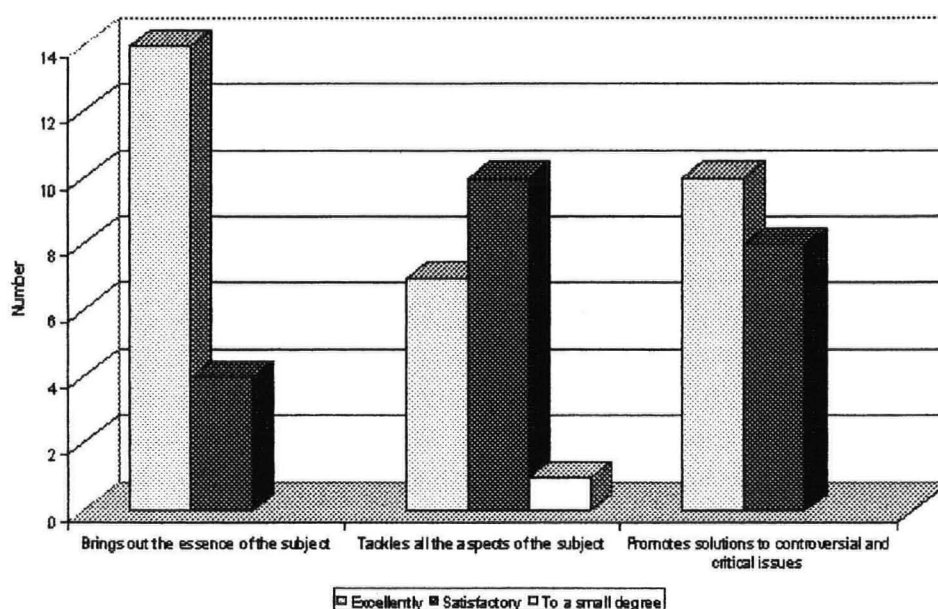
Concerning the quality of the interaction of the programme, 91% stated that it was either "excellent" or "very good". Once more the host got better comments than the set. The ratings of "excellent" and "very good" regarding the image of the host reached 86% compared to only 55.7% for the set. 10% said that the set was not satisfactory. (*Call-in viewers Q9*)

As regards the quality of the interaction of the programme, opinion leaders had very positive opinions as well (64.7%-excellent, 35.3%- very well) (*Opinion leaders Q3*)



The guests who had participated in the programme had to answer whether the questions made by callers during the programme helped in the discussion of the subject. 52.5% said “in some way”, 45% said “yes” and the remaining 2.5% said “no”. The majority agree that the questions made by the call-in viewers were helpful in the discussion of the subject. Therefore it can be said that there was a high degree of cultural development throughout this interactive procedure. (*Guests Q6*)

In what degree the essence of the subject matter was transmitted to the audience given the discussion between the host and the guests, and the questions made by the viewers?



People who took part in this section were asked to express their opinion on how well the essence of the subject was transmitted to the audience through the discussion between the host and the guests, and the questions asked by viewers. They all said that this was done either in an “excellent” way (77.8%) or in a “satisfactory” way (22.2%). In relation as to whether all aspects of the subject were transmitted to the public there is a shift of views. The percentage of people that gave “excellent” as an answer goes down (38.9%) and the percentage of those that gave “satisfactory” as an answer goes up (55.6%). Only one person’s rating was below “satisfactory” (*Opinion leaders Q2*)

Q.7

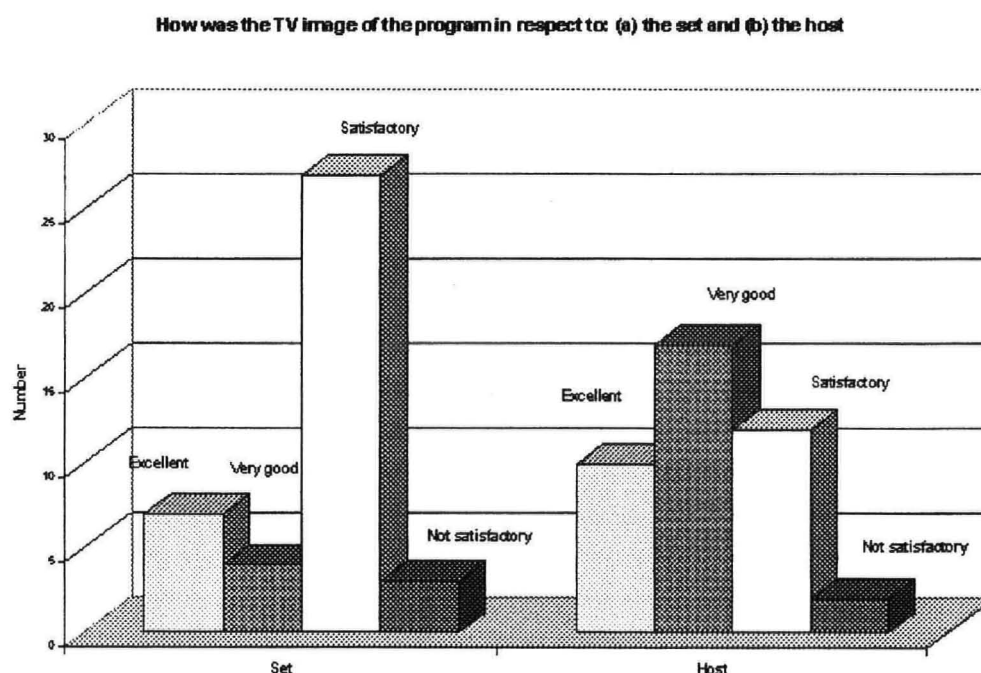
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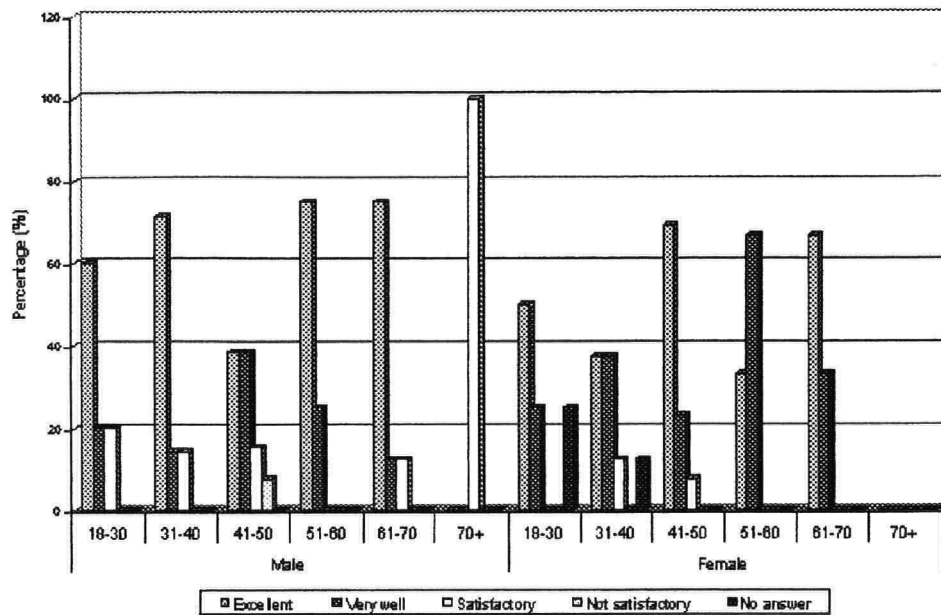
questions did not raise any issues for serious speculation. Most guests believe that questions posed by the call-in viewers do in fact create opportunities for speculation. *(Call in viewers Q7)*

For 75.6% of the Guests, the quality of the interaction was “excellent” and for the rest (24.4%) it was “very good”. This shows that most of the guests believe the programme’s discussion to be of a high standard. *(Guests Q13)*



The Guests had to answer whether the TV image of the programme (as regards the set and the host) corresponded to the nature and the context of the subject. It seems that the set gets lower positive views in comparison with the host. 65.9% said that the compatibility between the host and the subject matter was either “excellent” or “very good”. The compatibility between the set and the subject matter was only 26.8%. 54.4% of the viewers that called during the programme stated that they watch the programme “very often” and 34.6% “often”. The remaining 10.1% said that they rarely watch it. This reveals the need for a better set. *(Guests Q14)*

How was the answer you got back from the program Guest? by Sex and Age

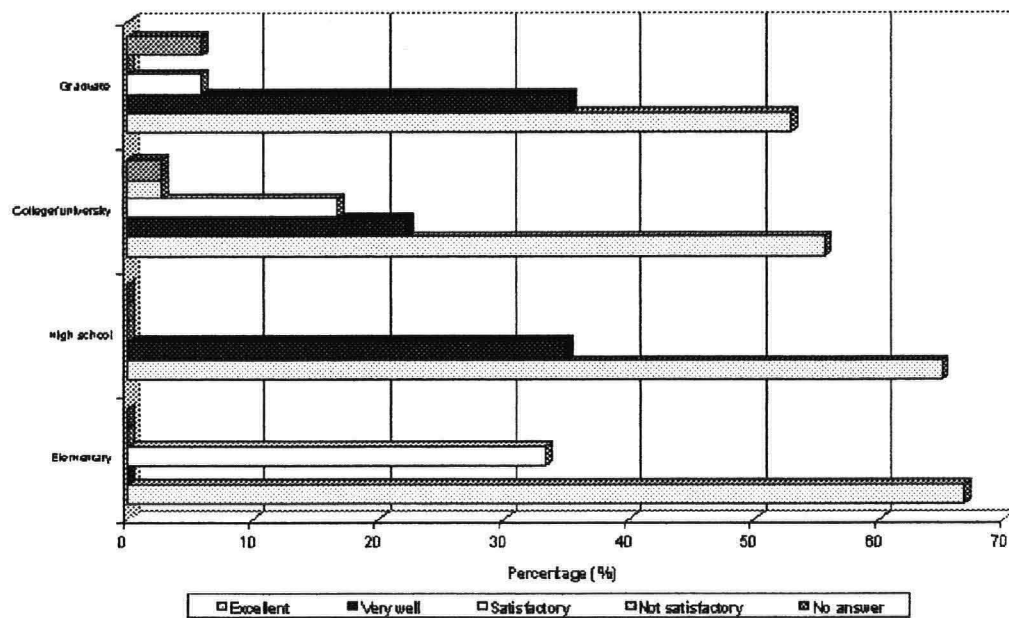


Men seem to be more pleased with the answer / reply they received back from the Guests (about six out of ten said “excellent”). The corresponding percentage for women was 52.9%. Despite that, women’s percentage for “very good” was higher than that of men. Only 1.3% stated that they did not get a satisfactory answer. (*Call in viewers Q4*)

How was the answer you got back from the programme guest by educational level? In this answer it seems that the majority were pleased with the answer they got from the programme. It is worth mentioning that the positive attitude of the viewers went down, as their educational level got higher. That is, 66.7% with elementary education gave “excellent” as an answer, for high-school graduates the rating went down to 65%, for college/university graduates it went down to 55.6% and finally for people with postgraduate degrees it dropped to 52.9%.

These findings were expected because it is natural for the demands of the viewers to increase with the educational level. This means that there is room in the programme for improvement and perhaps it could be enriched with subjects that satisfy people with higher levels of education. (*Call-in viewers Q5*)

How was the answer you got back from the program Guest? by Educational level



77.4% of men who made a call during the programme said that it prompted them to deeper reflex ion on the specific issue. The corresponding percentage for women was 51.7%. (*Call in viewers Q6*)

2/3 of all males and 3/4 of all females believe that the questions or comments of those who call during the programme are useful for the programme. (*Survey Q10*)

4.2 REVIEW OF FIVE TRANSCRIPTS (Appendix 6)

As I already mention in the methodology chapter a representative sample of five transcripts out of 29 cultural and social ones (during the period January to December 2003), were selected, reviewed and analysed in order to help me identify themes regarding the structure and conversations that took place during the shows. This was not the main data collection procedure, but just another technique to triangulate the findings. Qualitative research places stress on the validity of multiple meaning structured and holistic analysis, as opposed to the criteria of reliability and statistical compartmentalisation of quantitative research. Burns (2000)

The qualitative data were analysed in a free format by comparing the responses obtained from quantitative approaches According to Wiersma (2000) qualitative data analysis requires organisation of information and data reduction, called coding. The personal judgement of the researcher plays a major role on the data analysis. Miles & Huberman (1994)

This research has helped me to study the problem in depth and to suggest possible cause and effects relation. These qualitative findings were presented in a descriptive- narrative style rather than statistically. This is a summary (for the full presentation of the transcripts see appendix (6)).

4.2.1 **Transcript 1: “Cloning”**

A brief description of the programme: (For the full and detail dialogue and analysis of all five transcripts see appendix 6)

Advertisements are from time to time on the Internet by person's who have lost their loved ones, and wonder where anyone could help them bring them back to life again. This is of course impossible. However, science has managed not of course to bring dead people back to life but to reproduce their genies. I refer of course to cloning which is the most important achievement in this field. This method has been the object of a lot of discussion as it has raised a series of ethical, scientific, legal and philosophical problems. This broadcast focused on the discussion of the various aspects of such problems by clarifying things such as what man is, if we are prepared for such upcoming events and how close are we to actually discovering the secret to everlasting life.

Then the ethical problems were discussed such as the uniqueness of each individual, the exploitation of the metaphysical limits, and how a person with memories of his/her previous life would react to the fact that he/she had just died and his/her inheritance was just given or how would the people who love this person perceive his rising from the dead? More importantly, from a philosophical point of view, would the person change or mutate since he/she is placed in another womb and would this person be carrying cells that have already aged? The discussion again triggered a great controversy and the object was to educate viewers and stimulate them to ask any questions they might like. Most of them, although they were happy with this scientific advancement were at the same time sceptical, as they thought that the whole process was against natural laws.

The evaluation of the findings:

- One can easily see that these questions regarding metaphysical questions have created a lot of stimulation as it always the case when religion is discussed. This of course is a result of appropriate questions that have been asked on this particular subject.
- It is also very clear that these scientists know what they are talking about as they can explain what is going around the cloning procedure in detail. It is obvious how well these guests are informed. Especially guest A' is considered to be sufficiently conversant with the subject as to be on the Bioethics Committee of the European Union.
- The host, using what appears to be the Socratic Method, is generating many questions and decided to throw in a question which is quite valid.
- The quality of interaction between the three parties was very good. The guests feel comfortable in the studio during the discussion, as the 2 scientists agree and complement each other. In between them, an atmosphere of co-operation, respect and support is being created.
- The manner in which the programme was presented to the public through discussion with the interviewers appeared in this programme to highlight all

aspects of the theme taking into account that this is the second programme for the same subject as the first was at the previous night.

- Guest B' has been able to explain everything in the procedure. The host is trying to get the problems surrounding the cloning procedure for the audience to see what is not being said. It can also be seen that the host is also quite well informed on the subject under discussion and so tries to give a complete and clear picture of it.
- The host, using what appears to be the Socratic Method, is generating many questions and decided to throw in a question which is quite valid.
- It is obvious also that the questions that callers were posed to the guest was further stimulated the discussion. That confirms once again the necessity and the usefulness of such a programme to be interacted with the tele-viewers.
- It looks that no visual or technical support boards was presented during this programme. This is appear negative to this show especially for such scientific programmes which the opinion of the citizen on the road for example for this subject, or a small document could added a lot to the programme.

4.2.2 Transcript 2: "*Cross-gender relationships*"

A brief description of the programme:

Cross-gender relationships are a significant part of everybody's life and a good education is important if such relationships are to be healthy. The discussion generated great interest as it concerned the need that sex and/or cross-gender education should be broader and more in depth because until now the only education the young have on such a subject was through biology and other related subjects. Of course, such an education covers a field much broader than biology.

The discussion was about how a new educational system revolving around cross-gender relationships was to be introduced to three new schools as a pilot project. Two new dimensions, in addition to the biological, the socio-ethical and the legal will be added to the system. The reasons are many but basically this was because of the fact that many young people are misinformed, especially concerning sexual behaviour, which is a part of everyone's lives. Everyday, whatever is sold is associated with something sexual for the very simple reason that it sells. But, the fact remains that this sort of education is also passed down by parents and if they do not have the right knowledge or if they are wrongly informed this may have serious consequences such as pregnancy at a young age.

Also, sex education is part of a broader education, which concerns cross-gender relationships. An important point that was emphasized was that the genders are equal and that appreciation of each other should be taught, for there is more to the interaction between the genders than just sex.

The project will be implemented on a trial basis and will involve theologians, social workers and educationists and psychologists. These will be part of the first approach and the basis for it will be communication. The second approach is concerned with relationships between parents and children, teachers and students. The third will be concerned with decision-making, as children will need such skills as they grow into teenagers and then adults. All these elements will be incorporated into the main concept of cross-gender relationship education, which also covers the sex aspect as children will be increasingly exposed to the other sex and will continue to see advertisements of a

sexual nature. This effort also took EU directives into consideration as many research projects have been done abroad and it was wise to do so.

The call-in viewers were concerned with what evidence was used to come up with such ideas and at what age this sort of education should start. The answer was that each country, according to its culture and educational system, has its own methods. Some start earlier than others and that it was important to decide what is good for our society. Others wondered why it should be introduced at all, and one Cypriot call-in viewer observed that the introduction of sex education in England downgraded the educational system. The programme was concluded on the note that the progress of such a project should be closely monitored and the discussion should continue the following day.

The Evaluation of the findings:

- The host opens the programme by trying to state that there are many problems concerning the correct education on cross gender relationships. As one can see, through this discussion, much debate has been created and this is in turn attributed to the fact that it stimulates people to think and participate in the discussion. The host puts forward the precise points and phraseology around the subject resulting in an immediate opportunity for discussion.
- As one can see, through this discussion, much debate has been created and this is in turn attributed to the fact that it stimulates people to think and participate in the discussion. It so affected people in general, that someone called all the way from London to comment on the aspect of sex education. This subject obviously is to do with education, which comes under the more general umbrella of social matters.
- When the presenter asks guest B' about his comments on the definition of the term cross-gender relations, the guest answers with accuracy and knowledge.
- One can see that Guest B' knows what he is talking about, as he is able to, on the spot, explain in much detail what the Ministry is doing at this moment in

the school. It is obvious that guest has considerable knowledge on the subject and is highly involved in this to the extent that he is able to say which countries are doing what around Europe.

- In this programme, it was made quite clear that the subject at hand could not be exhausted within such a tight time limit, especially when the opinions clash and cover a wide range of the continuum Cross-Gender relationships is a very important and contemporary subject, especially concerning the Cypriot and yet still conservative society.
- Despite the fact that the results of the research have shown that the programme manages to present all its subjects in a comprehensible manner shedding light in many aspects, one cannot overlook the fact that it is a multidimensional subject, it is one that needs quite a few successive programmes in order to explore the problem in all its dimensions so as to be able to lead to practical solutions.
- At this point one can see the host ability to successfully bring the discussion back on course as guest A' responded with the phrase «because it sells».
- Here, the 2nd call-in viewer intervenes and puts forward a question which causes a dilemma, regarding whether there is harmony between science and religion, or whether by educating youngsters about sex, we encourage them to do it more easily without any problems.
- Finally one can see that this programme could enhance and enriched its subject by interviewing youth and other citizens about the subject. Again there is a lack of visual and technical support this is agree with the findings deriving from the questions that posed to the question how the TV image of the programmer (as regards the set and the host) corresponded to the nature and the contents of the subject, the findings are encouraging for the host but as far as the set of the programme is concerned, it seems that people's opinions are not so positive. It is evident on the basis of the finding that the programme needs to be improved.

4.2.3 Transcript 3: “Violence at the stadiums”

A brief description of the programme:

This was broadcasted at a time where phenomena of hooliganism were also being observed in Cyprus and were increasing at an alarming rate. The show also investigated this issue facing the Cypriot society and did so in a dynamic way. It did so by attempting to stimulate a greater awareness of the public towards the matter and so asked the President of the Committee against Violence at Stadiums: “Where are we going?”

The President mentioned that a plan had already been submitted to the House of Representatives where great emphasis was placed on the urgency of the matter and said that the sooner it was approved, the better, so as to put an end to the problems caused by hooliganism. A question was asked by the sports reporter who was one of the guests, and that was if this plan was really going to solve the problems of hooliganism in sports fields. The answer was “Yes.” The response was positive as the plan was based on the guidelines which are applied in most European countries.

Scenes of incidents of hooliganism at stadiums were shown, which depicted those moments of human disgrace. People who keep away from sports fields wonder whether football can be called a sport given that persons are injured and even killed by fans of rival teams during football matches. Some of the call-in viewers were in fact former football players who were outraged that football, and other sports in general, that are supposed to be pleasant and create an atmosphere of true sportsmanship, had so deplorably degenerated. They also added that the stadium was initially a place where families and friends could go and enjoy the spirit of true sportsmanship without fear.

The evaluation of the findings:

- The title of the programme had attempted to emphasise the seriousness of the situation and so provoke a highly stimulated discussion.
- The discussion which was animated brought to light serious problems of hooliganism and unruly behaviour in general of young people, and highlighted the impotence of the authorities and society in general to take effective measures to eradicate such phenomena.

- Hooligans in general should be punished so as to make an example of them. The presenter drew a parallel with the story of a Greek Cypriot named Isaac who was tortured and killed in cold blood by the Turks during an anti-occupation demonstration in the buffer zone near Ammochostos. This part of the discussion shows a high degree of stimulation as the words are highly poetic and emotional. They stimulate because they are discussing the brutal beating of a fan and this goes on to the point of asking the guest why the bill is constantly being stalled.
- At this point it is obvious that Guest A has the thematic knowledge to discuss this subject, and this is due to the fact that he is able to describe in detail how the boards work in Europe and he knows that the constitution for many reasons cannot work in Cyprus.
- Here the host tries to bring the discussion to the already posed questions regarding bills etc. the guests try in turn to open other matters and up to this point they do so successfully.-----At this point the host patiently waits and so manages to bring the discussion back to important points. Therefore, one can see how difficult it is to manage a discussion but it is also obvious that the host has the necessary skills, which include patience to do so since the guests both try to avoid the questions, but do so unsuccessfully in the end.
- ----but, here again the host patiently waits and so manages to bring the discussion back to important points. Therefore, one can see how difficult it is to manage a discussion but it is also obvious that the host has the necessary skills, which include patience to do so since the guests both try to avoid the questions, but do so unsuccessfully in the end.
- It is very obvious that the programme manage to present the subject in a comprehensive manner Here we notice again that despite the fact that the programme manages to explore many important issues around the subject it was not exhausted through this one programme.

4.2.4 Transcript 4: *"Memory of Asia Minor"*

A brief description of the programme:

The guest who was invited on the show was a Greek refugee from Smyrna in Asia Minor, who had visited the homeland of his parents. He also went through a shocking experience whilst talking to the Turks occupying his family home. After the publication of a letter, which described the tragic experience of Greek-Cypriots displaced from their homes and properties since the Turkish invasion? The show was in some way a commemorative one.

The feelings the guest had during his visit to his home were again expressed on the show in a very touching and moving way. The guest shared his experience with the audience shortly before an important and historic event in Cyprus: the breaking of the dividing line. The comment that added twist to the show was that of the guest who stated that he did not wish anyone to go through a similar experience.

The evaluation of the findings:

- One can easily see from such emotional words that a great deal of stimulation is created here, especially because this is related to an audience that know very well what to lose your home means.
- What is being said here shows how much stimulation is created as one call-in viewer responded by saying that he was a third generation refugee from Smyrna (in Asia Minor). This created a highly charged atmosphere because the Cypriot people still live the nightmare of the war and being a refugee.
- The call-in viewers continue to respond warmly to the guest and so a lot of emotion was created through this exchange of pain and sorrow. The call-in viewers really could understand what the guest, being a refugee himself, was going through.
- The guest, despite the highly charged atmosphere, feels comfortable in the studio with the host and the call-in viewers and shows a great deal of dexterity and willingness to answer all the questions and respond to all comments.

The quality of interaction between the three parties seems to be very good.

- No deflection had been faced during this programme. The whole atmosphere was full of emotion and sensitivity, as has already been described.
- Visual/technical support boards were provided in this particular programme which was photographic material that the Guest has provided us with.

4.2.5 Transcript 5: *"The first woman chanter in Cyprus"*

A brief description of the programme:

The Guest of this programme is a multitalented person. She worked for many years with the Cy.B.C. as senior officer in the music department and retired in January 1998. She studied classical music and theory in Greece on a scholarship. She interpreted arias and pieces from operas and operettas, sang folk songs, chanted Byzantine songs, many of which were recorded onto CD's. She also wrote articles concerning musical, musicological, and ecclesiastical subjects. She is the first woman to be appointed church chanter.

Evaluation of the findings:

- From the beginning the guest feels comfortable in the studio. That's why she agreed to sing together with the guest on air.
- The stimulation that was generated here is quite different from any other discussion since the programme was interspersed with Byzantine songs. From this point, where the host was able to join in a stimulating atmosphere was in fact created as it will be seen later.
- The fact that she was the first woman Chanter in Cyprus is a remarkable feat and the fact that religion is brought into the discussion caused a lot of animated discussion. Also, it can be seen here that bringing into the discussion the Western Pentagram is an element which contributes to the stimulation of the debate.
- Besides, new information is gathered about the Cypriot culture, as it is useful to know more about the music we listen to in church, about its origin etc. As was

mentioned before, the amount of new information the guest gives about Cypriot culture in general shows that the guest has the necessary knowledge to discuss and inform due to her involvement with music for so long.

- It is obvious also that the substance of the subject is transmitted to the audience in an excellent way the whole duration of the programme.
- The manner in which the programme was presented to the public through discussion with the guest highlights all aspects of the subject.
- It was observed that the guest also has the required dexterity and knowledge to give the viewers a complete and rich picture of the multi-cultural identity of Cyprus. A good example of this is when she draws a parallel between the Eastern Byzantine and Western music.

4.3 STUDY RESULTS

In order to investigate the various objectives I set for this research, I included certain research questions for each separate objective. I then compared them, by the triangulation method, and reached certain conclusions.

4.3.1 To examine the appeal of the programme “*LINE 1088*” to the Cypriot audience:

For this particular objective I triangulated the findings that come out from the Survey, with structured interviews (both open and closed ended questions) and Viewing polls. In general, the Survey sample of 600 people revealed that 17% of the sample population watch it 2-3 times a week. (*Survey Q1*)

The vast majority of the people watch the programme because they are interested “to learn new things”, “to learn and participate in social/cultural events that have to do with the people of Cyprus”, “to express their views as well as to learn something concerning the subject.” (*Survey Q6, Call-in Viewers Q3*)

It seems to be apparent that “*LINE 1088*” has had a significant impact on the majority of the guests, call in viewers and opinion leaders, who have been invited to the show as already previously mentioned as they have been watching it systematically or often (*Guests Q1, Call-in viewers Q1, Opinion leaders Q1*) and has also led them to a deeper reflection. (*Guests Q7*)

It seems that the impact on the audiences’ awareness and consciousness of socio-cultural issues in Cyprus increased as the age of the viewers increased especially among the male population. (*Viewing polls, Survey Q2*)

Despite the fact that men seem to watch the programme more often than women, (*Viewing polls*) the percentage of housewives who find the programme interesting is higher. (*Survey Q7*) Another interesting observation concerning the female population is that there are a considerable number of young female viewers 18-24 (75%) that watch the programme 2, 3 times a week. (*Survey Q2*) On the other hand, the percentage of students who find the programme interesting is only 12.5%. (*Survey Q8*)

According to viewing polls the only class that does not really watch the programme as much as the others is C2. This class includes:

- ◆ “All skilled manual workers with responsibility for other people.
- ◆ Retired people, previously grade C2, with pensions from their job.
- ◆ “Widows, if they receive pensions from their late husband’s job.”

This is due to the fact that the number of hours they work prevents them from being able to watch the programme at the time it is currently broadcasted. Moreover, the majority of the people who work in the private sector and or are self-employed watch the programme infrequently and some of them form the C2 class. (*Survey Q3*)

People living in rural areas watch the programme less frequently than people living in urban areas (*Survey Q4, Call-in viewers Q2*)

Despite this fact when people living in rural area where asked how they felt about the programme they all said they liked it. This confirms the view that for the people in rural areas the broadcasting time of the programme is not inconvenient. (*Survey Q5*)

4.3.2 To identify how this programme can be structured and delivered so that it may provide an improved service to the public:

For this objective as well as the next one that follows I triangulate the findings that came out from the survey, structured interviews and viewing polls with the review of the five transcripts.

The Guests feel comfortable in the studio with the host and Call-in viewers (*Guests Q2, Transcripts 1, 4, 5*)

Most of the Guests and Opinion-leaders believe that the quality of interaction between the three parties was very good- excellent (*Guests Q13, Transcripts 1, 4*)

The Guests believe that the questions asked by callers during the programme either helped the discussion 52.5% or helped in some way 45 %. (*Guests Q6, Transcripts 1, 3*), and that they were also useful for the programme. (*Survey Q10, Transcript 1*)

The impact was also significant on the call-in viewers. And the fact alone that they called indicates that they were interested in the subject considering that practically half of them waited for a long time on the phone before they were connected to the programme. 16.5%, (*Call-in viewers Q8*)

In response to the question posed to them what they thought could be done to deal with the problem of telephone lines the majority answered that more lines should be made available. (*Call-in viewers Q9*)

The question to what extent the videos and images responded to the content of the subject under discussion was address only to opinion-leaders/decision-makers. The answers ranged from satisfactory to excellent. (*Opinion leaders Q5, Transcript 4*)

The majority of the interviewees believe that in order to increase the number of viewers of the programme more time should be added to the duration of it. (*Opinion leaders Q9, Guests Q11, Call in viewers Q10, Q11, Transcripts 2, 3*)

Older people have the same opinion. A small percentage of those interviewed said that this depended on the subject. (*Survey Q11*) In general one could easily notice a weakness of the programme concerning the duration of the programme.

4.3.3 To examine and reflect on my practice, with main goal to improve "LINE 1088" and myself as a practitioner:

The Guests feel comfortable in the studio with the host and call-in viewers. (*Guests Q2, Transcripts 1, 4, 5*) Most of the guests and opinion-leaders believe that the quality of interaction between the three parties was very good -excellent. (*Guests Q13, Transcripts 1, 4*)

The majority of callers were also pleased with the answers which they got from the guests, and prompted some deeper reflection on the subject both on the part of the callers and the guest. (*Call in viewers Q.7, Transcripts 1, 3, and 5*) (*Guests Q12, Transcripts 1, 5*) That means that the selection of the guest was done in a very satisfactory way

It is worth mentioning however that according to the call-in viewers the higher their level of education the less satisfied they were with the answers they had received from the guests. This can perhaps be attributed to the fact that the programme tries to reach people from all socio-economic strata and levels of education as this is a programme that tries to maximize the participation of all citizens. (*Call-in viewers Q6*)

The sample of the opinion-leaders/decision-makers felt that the programme responded to a great extent to the basic EU. It was further supported by a 39.9% who had felt it did so to a moderate or satisfactory extent. None had stated that the programme responded to a lesser extent. (*Opinion leaders Q8, Transcripts 2, 3, 5*)

Concerning the image of the host, set, videos, of the programme is that a vast majority of the interviewees believe that the image of the host of the programme is good (the highest option in the structured interview.). (*Survey Q9, Transcripts 3, 5*)

One can also see that the host manages in all cases to bring any deflected questions back into perspective. But, it should also be added that some questions were avoided for the sake of keeping the discussion going. (*Transcript 2*)

Concerning the question how the TV image of the programmer (as regards the set and the host) corresponded to the nature and the contents of the subject, the findings are encouraging for the host but as far as the set of the programme is concerned, it seems that people's opinions are not so positive. It is evident on the basis of the finding that the programme needs to be improved. (*Guests Q14, Call-in Viewers Q3, Opinion leaders Q4, Transcripts 1, 2*)

Most of the guests and opinion-leaders believe that the substance of the subject is transmitted to the audience in an excellent way. (*Guests Q3, Opinion leaders Q2*)

The manner in which the programme was presented to the public through discussion with the interviewees highlights all aspects of the subject. (*Guests Q4, Transcripts 1, 2, 3, 5*)

The programme they participated in succeeded in presenting the subject in a comprehensive way. (*Guests Q8, Transcripts 1, 2, 5*)

They also believe that all the aspects of the subject were conveyed to the audience either in an excellent or in a satisfactory way. (*Opinion leaders Q2, Transcript 1*)

After their participation in the programme people in their environment showed a lively interest in the subject. (*Guests Q1*)

The majority of the guests who indeed had had an opportunity to present their subject through other media (*Guests Q9a*) said that they believed it was better presented on the programme "LINE 1088", and also it had reached a wider audience. (*Guests Q9b*)

Most of the guests and opinion-leaders believe that the quality of interaction between the three parties was very good -excellent. (*Guests Q13*)

Also, a considerable majority of the sample believe the programme to be a step towards a public dialogue on cultural and social matters that concern Cyprus. (*Opinion leaders Q7*)

5. CONCLUSIONS AND RECOMMENDATIONS

This chapter sets out the conclusions I have reached and the recommendations I have made on the basis of this research. First I discussed the conclusions and recommendations concerning the first part of the project ,which was to examine ways and forms of improving the TV programme ‘*LINE 1088*,’ in order to maximise the viewer’s participation in accordance with the EU’s directives and then the second part which was a proposed working model (proto-type), to the CYBC .

Based on the projects findings I propose a series of financial and other measures that could be applied by public television and could have a practical application bringing positive changes and enabling it to better fullfill its mission at a micro and macro level.

5.1 TO EXAMINE WAYS AND FORMS OF IMPROVING THE TV PROGRAMME ‘*LINE 1088*’ IN ORDER TO MAXIMISE THE VIEWERS’ PARTICIPATION IN ACCORDANCE WITH THE EU’S DIRECTIVES ON PUBLIC BROADCASTING

5.1.1 To examine the appeal of the TV programme ‘*LINE 1088*’ to the Cypriot audience:

- The viewing rating of the programme ingrease with age:

Generally I may say that I am satisfied with the results of the research because the programme has good viewing ratings for a programme of this kind. A substantial percentage of the people of Cyprus watch the programme despite the fact that it does not have the support, economic and technical, which other related programmes enjoy. Nevertheless the research has proved to be extremely revealing and useful as it has brought to light both its possibilities and its current weaknesses and the necessity for its further improvement

According to a recent research in Greece (Papathanassiou 1997) the ratings of, and interest in, programmes similar to ‘*LINE 1088*’ increase as the age goes up. This is to some extent expected and confirms once more the findings of my research. This is normal given that such programmes are watched mainly by mature viewers.

Even though this is flattering for my programme, it is at the same time one of its most serious shortcomings as it has focused mainly on televiewer who are taken for granted and has not turned its attention also to other classes or groups of the population who are in greater need of such social-cultural broadcasts.

According to European communities directives the mission of such programmes is to reach viewers from all the sections of the population and the minorities. By saying this I do not of course overlook the fact that the transmission time of the programme is not convenient for specific categories of citizens who for several reasons are not home at the time of the programme transmission.

- Low televiewing rating among younger televiewer:

Despite the efforts made to increase the subjects of the program of interest to the youth, it has not yet been possible to attract them to a satisfactory extent. According to recent research about the youth age is the findings of a recent research conducted by Nielsen (2003) who reported that, young men between the ages 18-24 in the USA, were not watching prime time television as much as in the previous year, a drop of between 8 and 12 percent. The problem was said to be other activities, such as video games, DVDs and the Internet sites. Some commentators suspect this kind of decline reflects a generation for whom the Internet, computer games and interactivity are the norm. For them a one-way medium like television holds less appeal than for previous generations. The implication is that television must convert to the interactive model if it is to regain some of that youth audience.

Therefore I propose that the programme should revise its subjects, enriching them with new themes that may be of interest to the younger population, focusing, for example, on the problems the youth are currently facing.

I propose that a programme dealing specifically with youth issues should be broadcast once a week. A similar programme could be introduced dealing with problems facing the poorer classes of the population and people living in rural areas.

It is here that the necessity of shaping a contemporary educational training that will contribute to cultural development arises. And it emerges, in my view, from my own effort which aims mainly at the young people who, it seems, remain apathetic to such discussions. Hobbs (1998). So if even the younger can contribute to the discussion of various matters, which I believe they can do, it would be advisable to include media subjects in school curricula.

- Increased televiewing rates for men compared to women:

It has been established from the research that the male population is more interested in public affairs. But this is not enough to draw the safe conclusion that the female population is less interested. Other factors most probably affect this result such as, for example, the fact that at the time of transmission of the programme women are busy with the house, cooking meals etc.

Another factor which affects these findings is mainly the mentality in Cyprus, which unfortunately continues to prevail in Cyprus, according to which men should be better informed about and involve themselves in public affairs whereas the woman's role is to look after the house. This conclusion is reinforced by the fact that very few women hold key posts in the Cyprus society. For example there is only one woman who holds a ministerial post in the government while in the parliament out of the 56 seats only 3 are occupied by women. Nevertheless, in the last years this mentality has gradually started to disappear. Noteworthy, however, is the fact that a large percentage of women seem to watch the programme 2-3 times a week which is not of course the case regarding the male population.

Resolution 4.3 which was adopted by the General Conference with the title Women and Media at its twenty-seventh session – 1993 says: "Recognising that, almost everywhere in the world and irrespective of the culture to which they belong and the specific nature of the problems existing in the given national context, women share the same concerns and are subjected to brakes on and obstacles to their full participation in cultural, economic, social and political life."

My role in this connection as presenter is to devise ways to activate this section of the Cyprus population too which seems to be very creative and sensitive. This can be

done through broadcasts with themes which will be of interest not only to the public which is taken for granted but mainly to the remaining sections of the population as we have described above, that is the weak links of society who are also the young, the disadvantaged social classes, the minorities etc.

In order to increase the viewing of the programme by the female population but also by other citizens who are not possible to watch the programme systematically: I recommend a change of the time of the programme, broadcasting it later at night which is more convenient for these people especially those of the C2 class and the rural areas for whom the present time of presentation constitutes a serious impediment. If the public broadcasting indeed wants to increase its televueing ratings it should proceed to promote all the programmes of this kind by placing them in a high rating time zone.

5.1.2 To identify how this programme can be structured and delivered so that it may provide an improved service to the public as well as...:

- The set of the programme and the need improvement:

As regards the findings which have to do with the set, it seems that they are not as positive as those which are connected with the image of the presenter. It is evident that the set needs to be markedly improved in order to be sufficiently attractive and thus satisfy even the most demanding viewers. At a time when the picture and its composition are of overriding importance programmes of this kind should be of a high aesthetic quality because it should not be forgotten that they are educational and informative rather than recreation programmes. Also it can be seen from the findings that on many occasions the subjects of the programme are without the appropriate technical and visual support. Therefore I recommend that the set needs to be markedly improved in order to be sufficiently attractive and thus satisfy even the most demanding viewers

The broadcast should upgrade its format in order to become more attractive to the viewers. In this way the transmission will be able to fulfil its object, which is the cultural development of all, if possible, the groups of the population. According to EU journal 1999 public service broadcasting has an important role in bringing to the

public the benefits of the new audiovisual and information services and new technologies.

- The transmission time of the programme has a negative impact on the programme:

It is also obvious that the transmission time of the programme is inconvenient for many categories of viewers considering that this programme does not focus on any particular audience but appeals to the general public; and so transmission time has proved to be of vital importance.

- The duration of the programme negatively affects the programme:

One of the weaknesses of the programme lies in the fact that the transmission time is inadequate and thus the programme does not manage to present all its subjects in a comprehensible manner and shed light on all their aspects with the results that the possibilities of the discussion leading to practical solutions are limited, the more so since a large number of subjects the programme covers are usually of crucial importance to Cyprus society.

Researches have shown that in order to arouse the interest of a large section of the public in a subject this should be covered continuously in several successive broadcasts. Otherwise televiewers feel that their participation will not be effective since such broadcasts are not likely to lead to solutions to the social problems which preoccupy them.

I propose an increase in the duration of the programme or continuation of the discussion of the same subject in the next programme since the time allocated is not usually adequate to cover the topic holistically and exhaustively. Usually more than one hour is given to programmes dealing with political subjects, and it cannot be said that subjects of a social nature are less important or interesting than the political ones.

The participation would also increase if the programme that would be broadcasted the next day, or the next 2 or 3 days was advertised in advance or at least mentioned at the end of each programme including the names of the guests who would be invited.

A sub-recommendation of this is that the presenter should get in touch with leading figures who maybe invited to participate in a particular programme and inform them about a specific subject which will be discuss in the programme.

Another recommendation that could be adopted by public television is that the programme should be presented on a website with the involvement of discussion groups which could express their opinion or make suggestions for improvement to the programmes which will follow.

Other practical problems:

It has also been observed that a large number of televiewers who want to participate in the programme cannot do so. This diminishes the effectiveness of the mission of the programme and in this connection I would like to propose the following:

- The calls that are made by viewers should be free of charge.
- More telephone lines need to be added. In order not to keep people waiting on the line long before they are connected to the programme I suggest a 5 minute limit be set after the lapse of which the viewer should be called back. The telephone operator may ask each caller what his/her questions are so that if two or more have the same question, the operator could inform the call-in viewer that there is one person ahead of him or her with the same question.
- Another recommendation which can contribute to the solution of this problem is to have people sending SMS's on the mobile as some people may be embarrassed to ask a question on the air.
- An e-mail address could be set and advertised on each show which would allow those who have questions and would like them to be answered after watching a show, or during the show, or even before the show and these could be answered and so avoid others asking the same questions and wasting time.

5.1.3 To examine and reflect on my practice, with main goal to improve “*LINE 1088*” and myself as a practitioner:

For more than 25 years, I have been working in almost all fields of the Media and Culture as actor, theatre director and writer of theatrical plays, singer, presenter and producer of radio and TV programmes, as well as a lecturer in voice and diction, and communication.

These areas of learning have enormously contributed to the work and effort that I have put into the Master’s degree in Media and Culture. Moreover, all these experiences prompted me to examine in more depth through a DProf studies, ways and forms of improving the TV programmed “*LINE 1088*”, in an effort to maximize the viewers’ participation and also to operate according to E.U. directives on public broadcasting.

I decided to carry out this research because I wanted to explore and to find new ways of expression and action. If I were to use the definition of Gestalt psychology, I would say that although I probably knew that there are always new ways to learn of doing things, I was not completely conversant with the idea. It is through this programme, starting from Recognition and Accreditation of Learning towards the Research Methods that I have been helped to document the life-long journey and put it into perspective. Through this, I had somehow condensed all my experiences into one ‘painting’, which shows the depth and texture of the experience, and this further facilitated the initiation and progression of this research project. This does not mean that this painting was painted only with my own hands, as I have also learned that even now I can still learn from others who have taken different paths from those I have.

My desire was to better understand the needs of my audience in relation to my programmed in an effort to broaden my audience and improve the programme. I believe that the more you know about the types of people in your audience, their backgrounds, and their preferences, the better you know how to make programmes to suit them.

As journalist and presenter of a live informational and cultural TV programme I am aware of the enormous responsibility I have, due to the post I hold and particularly the forum provided to me by public broadcasting, to contribute to the shaping of public opinion particularly as regards the preservation of the political, cultural and moral values and the cultural heritage and identity of the people.. One of my main duties and responsibilities as TV presenter and journalist is to refrain from supporting or taking sides for or against any political party but to adopt a neutral attitude in order to create a sense of objectivity.

The quality of discussion:

It is obvious from the review of the five transcripts that as a presenter I manage to stimulate the discussion during the shows. I have the ability to choose the appropriate questions and make the appropriate interventions and so create a comfortable atmosphere to activate the guests as well as the viewers in order bring about a creative discussion.

Even though I have the capability as a presenter to manage and coordinate the discussion in the studio, and to always be well informed on the subject at hand, it is not possible for one to know everything. So, it is from this point that one can put forward the suggestion that a back-up team would be of great use which would be part of the preparation process and so result in a more complete and in-depth research of each subject. This will not only increase the participation of people in the discussion of issues of a general interest but will also help stimulate debate on a particular subject, thus making the programme much more interesting.

It emerges from the research that the degree of cultural development through the presenter-guests-televiewer interaction is quite high and that the programme constitutes indeed a forum for a public dialogue on social and cultural matters which concern the Cyprus society. This is confirmed also by the guests who had the possibility to present their themes and also through other television broadcasts. It also emerges that the programme responds satisfactorily to the EU directives on public broadcasting. This is particularly encouraging for the programme because it shows that it has the qualities necessary for further development.

The selection criteria regarding the guests, the behaviour and the skills of the host need not be changed, as the interaction is obviously regarded by all to be of a high level but in order to improve the participation of citizens the programme could invite systematically more guests on each show as there have been cases when there was only one guest on the programme. .

The outcome of this research and how it helped me to improved practice:

The findings of this research helped me to reassess my skills as presenter and researcher and to become more aware of the strengths and weaknesses of the programme. Another great benefit from such research was the opportunity given me to broaden my knowledge in the field and to become a better researcher. By this I mean that I have come to understand the concept of life-long learning.

When I first launched this research, the programme had a limited scope and an introspective character. Gradually, particularly after the first period of the project, I noticed improvements both to the programme itself and to my work as researcher and presenter of the programme. I started to become more careful, I had greater self confidence with my object, with my guests, with the viewer and even directors, technicians, cameramen, etc. Everything that had to go into the programme had to be examined from the angle of the project and the reasons for the project and the programme.

Throughout the project procedure I continuously reflected on my work itself. I tried every day to improve myself and to become more sensitive in understanding the viewpoint of my guests and viewer. At the same time by participating in, and coordinating, the discussion I acquired the ability to single out and record those points which generated interest and animated the discussion. This chapter in particular became my everyday concern in an effort to stimulate the desirable activation of citizens. I learned to listen with patience even to the most provocative of viewer and to give them the necessary time to speak but at the same time I learned to bring viewer and guests back to the subject under discussion when they deviated from it.

I have also learned to investigate in depth and to bring out both the knowledge of my guests regarding the object of the discussion and elements from the personality and

character of each one thus making the discussion more human. Through the experience of this research I have done some reflection and have acquainted myself with the world of the image and the game of interaction. I have cultivated speech and become more effective in the presentation of the subjects for discussion.

This very interesting communication procedure with the guests in the studio I have managed to take to the class or to the amphitheatre and to elaborate on it with my students with the result that my two capacities, those of presenter and lecturer, merge into one, that of communicator-teacher and communicator television presenter.

I have become more effective in the choice of my subjects since I have found that some sections of citizens, particularly the young, did not watch the programme. Thus I have enriched my programme with subjects who concern the young, such as issues related to education, employment, drugs etc.

I have improved the structure of the programme by frequently inviting more guests to the studio regarding each subject in order to make the discussion more objective and balanced and to better highlight the opposite view. I have enriched the picture of the programme with a modern set while visual reportages have been added to each theme from everyday life and opinion polls which covered citizens depending on the subject of the day.

It is well known that television first projects the image or picture at the communicative level. Speech and Diction follows and even goes hand-in-hand with the image. But, many times, the image dominates the speech and diction with the result that they are downgraded. Regardless of this, I have always tried all these years to maintain "*logos*" on the same level with the image and to cultivate it systematically. I believe that this resulted in all the participants in the show paying grater attention to their "*logos*" and harmonizing it with the democratic ethos of the programme.

I believe that these objectives have been fulfilled to a great extent and overall it has been a successful project but I am aware of the risk of becoming biased which could adversely affect this project. A major risk, which is obvious, lies in the fact that I am part of the research equation, in other words, I conduct a research project on a

programme which I myself host. This could seriously complicate the project but I have found ways to overcome this problem and I explain this in grater detail in the Methodology chapter.

I believe that overall, this has been an exiting; I would say unique experience for me. I hope the recommendations as well as the working motel will prove very usefull to the CYBC. I am now positive that all this experience of working through this DProf will provide me with the necessary tools for a more substantial contribution to my field both at a personal level and in the broader media field.

5.2 TO PROPOSE A WORKING MODEL (PROTO-TYPE) TO THE CYBC, WHICH COULD FIT IN A MORE GLOBAL PICTURE OF BROADCASTING AND THUS LEAD TO A SOCIETY MORE ACTIVELY CONCERNED WITH CULTURAL DEVELOPMENT

So, the necessity for a working model has been identified and will have to embody the dimension of time, and should not be static, but should become polymorphic. A model that would touch upon horizons, and not the boundaries of a box. The dream should have an expanded range. This working model could become a manual for public television in order to increase the cultural development of the citizens in other programmes also and contribute to an integrated society of citizens.

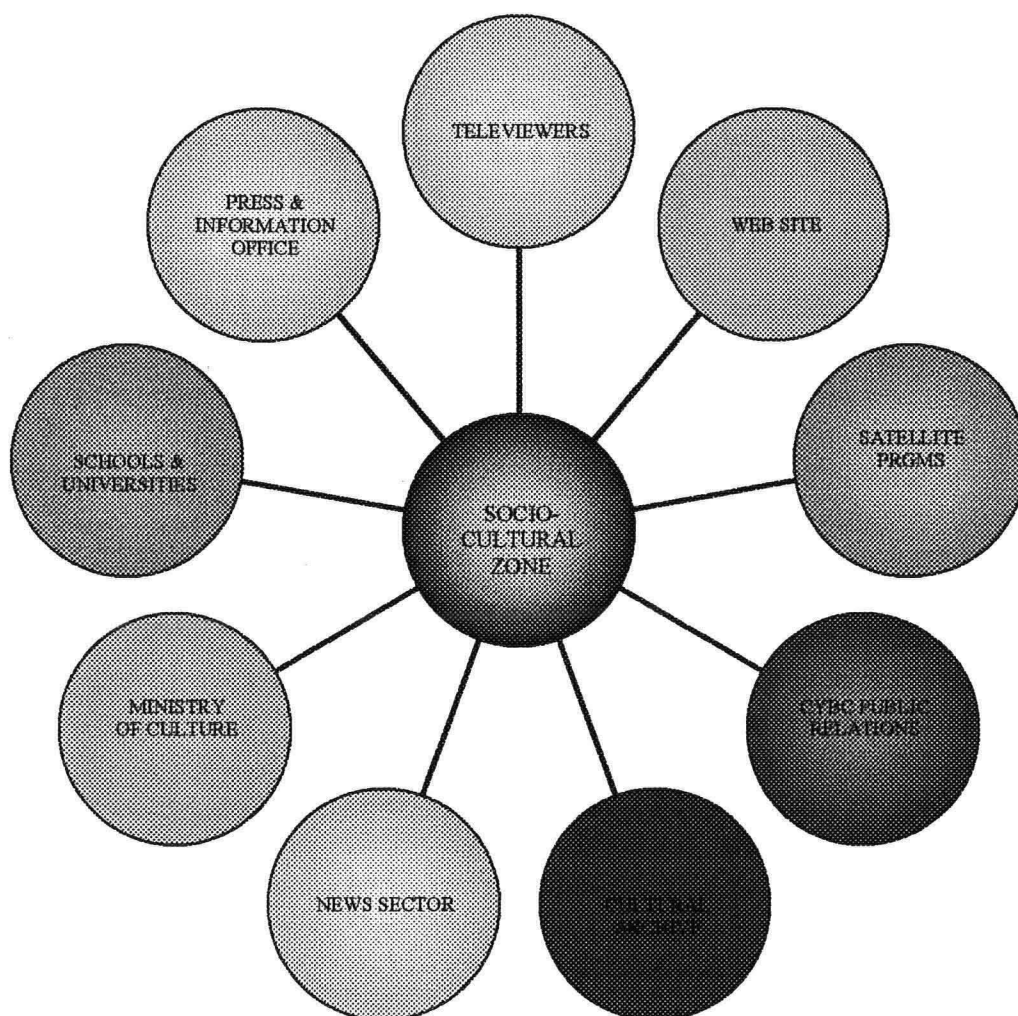
From the management point of view, a television programme that begins and ends without its content being connected with or developed in other forms of communication does not serve the multidimensional mission of television. Consequently, whatever is achieved has a certain value but this value is temporary, in other words, it lasts for the duration of the programme. Thus the aim should be to create possibilities for any ideas which arise during a programme or any conclusions which are drawn to be capitalise upon in other communication fields or forms of expression. This ultimately contributes to what is generally called cultural development of citizens. And one such form comes out only from an intergrated cultural communication programme. One such complete programme, which by its nature and because it uses all forms of communication, magnifies the phenomenon of

the cultural development of citizens, which hopefully will be generalized in other programmes.

I thus propose the creation of an integrated sociocultural zone embracing all programmes of this kind in accordance with the quotas required by the EU for public television under the chapter of culture. Such programmes should be dispersed throughout the whole television programme and will be channeled in many directions.

The point is that the results of the broadcasts concerned, should be made available and disseminated into different data tanks, stores of data, and so the content of this socio-cultural zone may spread across other communication means: In other words through cultural development and the interaction which it involves the vision of democracy and peace is eventually promoted.

THE WORKING MODEL



TELEVIEWERS: They are the recipients and transmitters of information and communication. They are the reason for which this project is conducted and have been the source of inspiration from the 1st stage of this research and throughout it.

WEBSITE: It can be used to communicate with and reach basic data of "*LINE 1088*" or at the same time as the programme's broadcast.

SATELLITE PROGRAMMES: For the public service to be enriched and to fulfill its

mission in promoting cultural, social and democratic function to the benefit of the people of Cyprus it should make maximum use of technological progress. The socio-cultural zone of TV programmes could be broadcasted on a daily base via satellite, in order to reach Cypriots living in other EU countries and anywhere in the world. A website could also be created in order to facilitate the interactive process of communication between the programmes and the viewers. This zone could include a discussion group to whom viewers could pose questions. Another important measure the CYBC could take is to repeat a broadcast in other time zones as well, for example the next day.

CYBC PUBLIC RELATIONS: The news and P.R. offices could prioritize the news which is broadcasted by several programmes produced by the sociocultural and make such information available within as well as outside the CYBC infrastructure.

CULTURAL ARCHIVE OF THE CYBC: Here the material of the zone *will* be stored so that it can be capitalised on by other radio and TV programmes.

NEWS SECTOR: (Radio and TV): This sector will have the potential, through the CYBC archive to take the existing material of the zone and to use it in a created zone within the news

MINISTRY OF CULTURE: could get any information that may be of use to them.

SCHOOLS / UNIVERSITIES: can use the information and the material contained in the CYBC cultural archive and this will enrich the archives of schools and universities.

P.I.O. (PRESS AND INFORMATION OFFICE): The PIO as a public information agency could have access to any link at the CYBC but most importantly through web pages and thus evaluate further as it deems fit.

5.3 CONCLUSIONS AND RECOMMENDATIONS IN A MACRO LEVEL

As I have already mentioned above this kind of TV debate is characterized by instability in the performance since there are many factors which affect it; such as the response to the presenter, the guests, the topic of the discussion, the time of broadcast, etc. Despite my personal satisfaction with the high rating of a programme of this nature it is obvious that the programme '*LINE 1088*' and also all other similar programmes which deal with sensitive social issues in order to survive competition need support, not only financial but also by educating citizens in this new technological "language".

The State Channel is obliged by the existing relevant legislation to highlight and promote this kind of programmes. The International Federation of Journalists key speaker Jean Reveillon, General Secretary of the European Broadcasting Union, called for more efforts to defend public service broadcasting, especially in countries that had a strong public broadcasting culture and where it is currently threatened.

Recently and specifically at the end of April 2004, there was an amendment to the Radio-Television Authority of Cyprus legislation under which the control of certain aspects of the Public Radio and Television network were included in it. The amendment was based on certain principles of the European directive "*Television without frontiers*". The directive recalls that the Public Radio and Television network should be regulated by an independent authority. Before the amendment, the authority fully responsible for the Public Radio and Television network in Cyprus was the Ministry of the Interior.

This is a major democratic step forward especially for a relatively closed society like that of Cyprus in which changes are traditionally very slow. Given that many countries have not always pursued these objectives with consistency, commitment or efficiency it remains to see to what extent and with what consistency the state television corporation will be successful in this field for the general weal.

I recommend that the key people who are responsible for shaping the programmes in cooperation with the CYBC Board for the time being should try even more to upgrade the quality they offer to the public and also to promote sociocultural programmes.

This can be achieved more effectively:

- a. Through dedication to the mission of the corporation which is to upgrade the quality of the programmes to the benefit of the public and not unfair competition with the private channels for a share of the pie. It is well known that high viewing ratings do not necessarily presuppose high quality.
- b. This could be facilitated by giving more incentives to producers and presenters in order to produce and disseminate cultural and educational programmes as well as to promote research, especially qualitative research in the field.
- c. Commercial private channels should be required to allocate part of broadcasting time to cultural and educational programmes as a condition of licensing.
- d. Tax reliefs could be offered for producers who make and broadcast scientific, cultural and educational programmes.
- e. A professional ethical code should be introduced for editors and producers in the broadcasting media.
- f. Special projects could be prepared to encourage cultural and educational programmers, and attract groups of professionals, especially non-government organizations, for this work.
- g. A set of guidelines should be formulated for all purveyors of satellite broadcasting to which they should adhere; and some formal ways should be institutionalized for recognizing cultural and educational contributions of satellite broadcasting such as an international award for excellence in educational broadcasting programmes.

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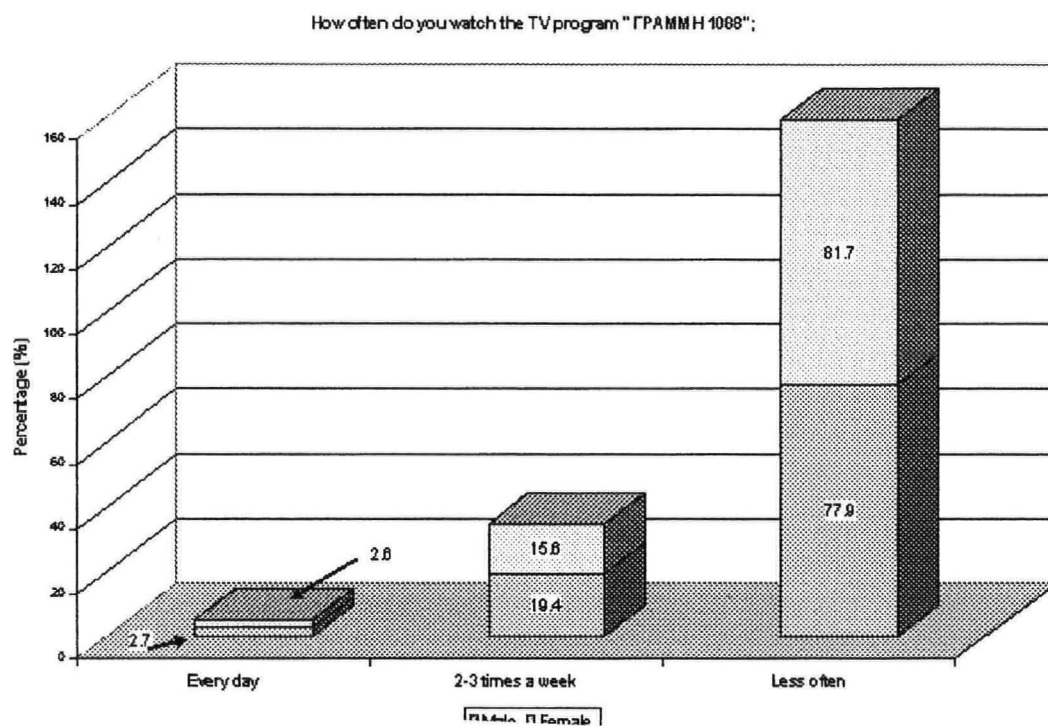
Appendices

Appendix 1

Survey

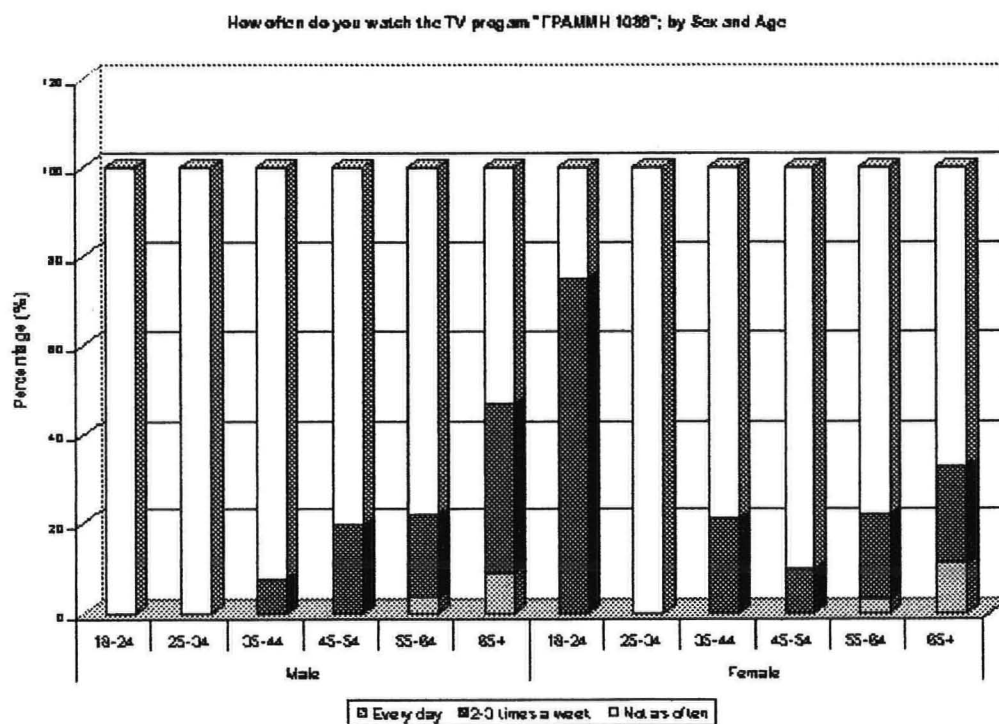
Q.1 How often do you watch the TV programme "LINE 1088"?

- Every day
- 2-3 times a week
- less often



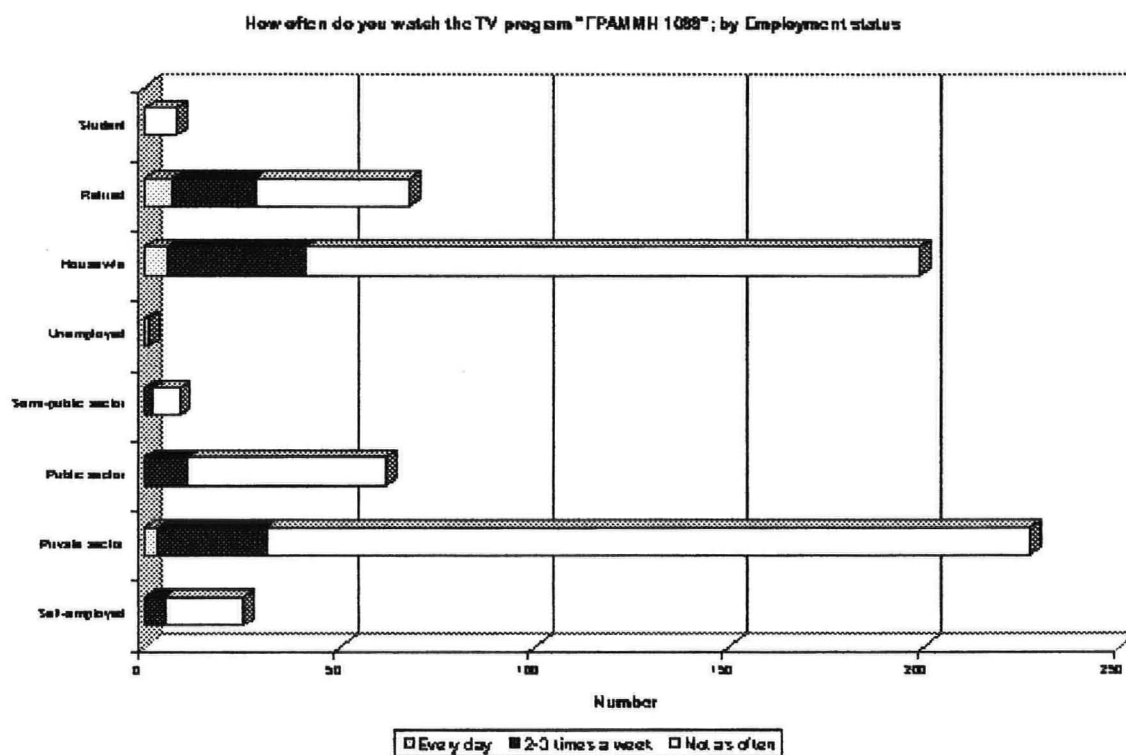
Q.2 How often do you watch the TV programme “LINE 1088” by sex and age?

- Every day
- 2-3 times a week
- Less often



Q.3 How often do you watch the TV programme “*LINE 1088*” by employment Status?

- Every day
- 2-3 times a week
- Less often



Q.4 How often people watch the programme by place of residence?

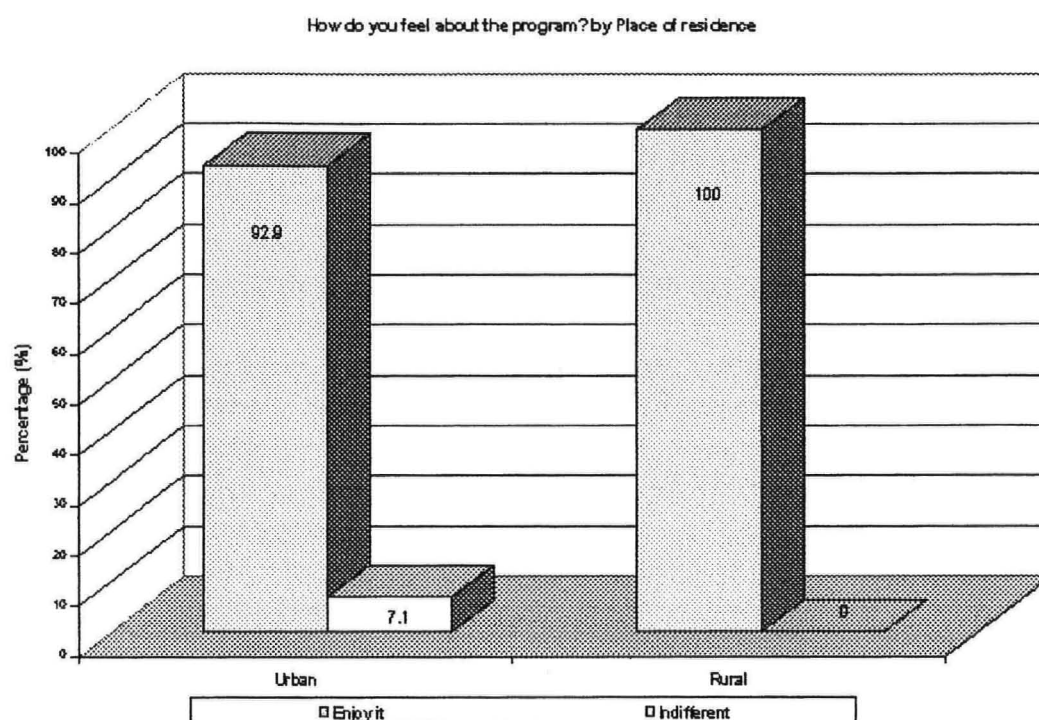
- Daily
- 2-3 times a week
- Not so often

Able 1. How often people watch the programme by place of residence

Place of residence		Daily	2-3 times a week	Not as often
Nicosia	Urban	4.0	18.0	78.0
	Rural	3.1	15.4	81.5
Limas sol	Urban	1.5	22.1	76.5
	Rural	0.0	0.0	100.0
Larnaka	Urban	5.0	16.7	78.3
	Rural	2.7	10.8	86.5
Paphos	Urban	0.0	21.9	78.1
	Rural	0.0	5.0	95.0
Famagusta	Rural	0.0	13.8	86.2
<i>Total</i>	<i>Urban</i>	<i>3.0</i>	<i>19.5</i>	<i>77.5</i>
	<i>Rural</i>	<i>1.7</i>	<i>11.1</i>	<i>87.2</i>

Q.5 How do you feel about the programme? By place and residence?

- Enjoy it
- Indifferent

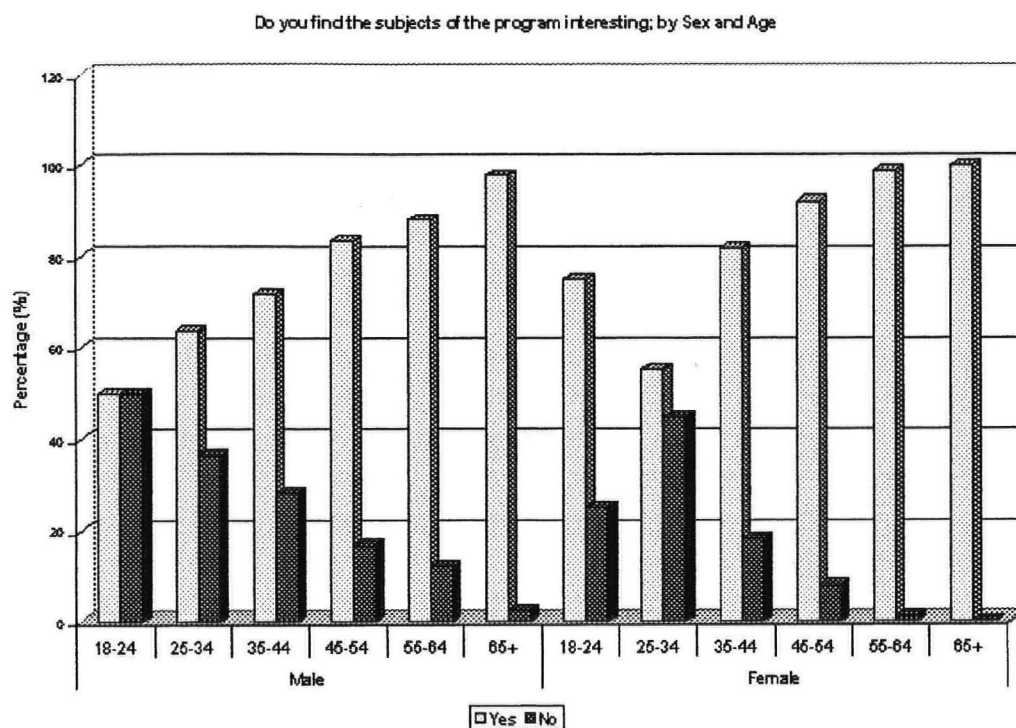


Q.6 Why do you watch the programme?

- To learn new things?
- To learn and participate in social/cultural events that has to do with the people of Cyprus?
- It helps me in the work I do?

Q.7 Do you find the subjects of the programme interesting by sex and age?

- Yes
- No



Q.8 Do you find the subjects of the programme interesting by employment status?

Table 2.

Type of employment	Yes	No
Self-employed	92.0	8.0
Private sector	80.2	19.8
Public sector	74.2	25.8
Semi-public sector	88.9	11.1
Housewife	98.5	1.5
Retired	92.6	7.4
Student	12.5	87.5
Total	86.8	13.2

Q.9 What is the image of the host of the programme?

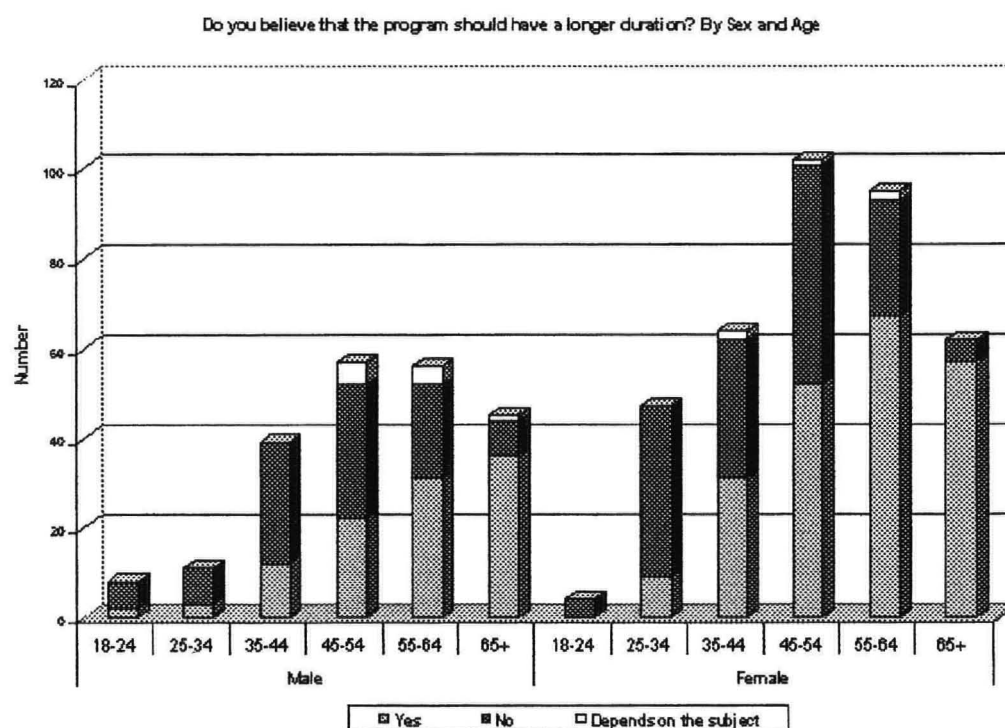
Q.10 Do you believe that the phone calls of the call-in viewers is positive?

- Yes
- No

Q.11 Do you believe that the programme should have a longer duration?

By sex and age?

- Yes
- No



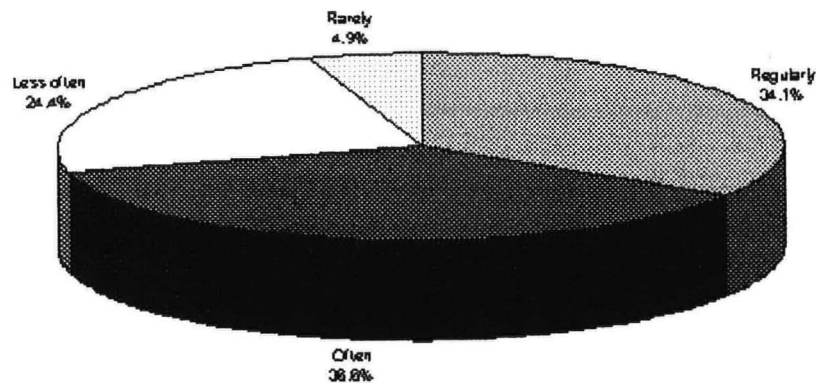
Appendix 2

Structured interviews with Guests

Q.1 How often do you watch the TV programme "*LINE 1088*"?

- Rarely
- Less often
- Often
- Regularly

Do you watch the TV program "ГРАММЫ 1088"?



Q.2 How did you feel in the studio when you were invited on the show?

How did you feel in the studio when you were invited on the show in relation to your conversation with the presenter?

- Comfortable
- Not so comfortable
- Rigid

How did you feel in the studio when you were invited on the show in relation to the questions posed by the call-in viewers?

- Comfortable
- Not so comfortable
- Rigid

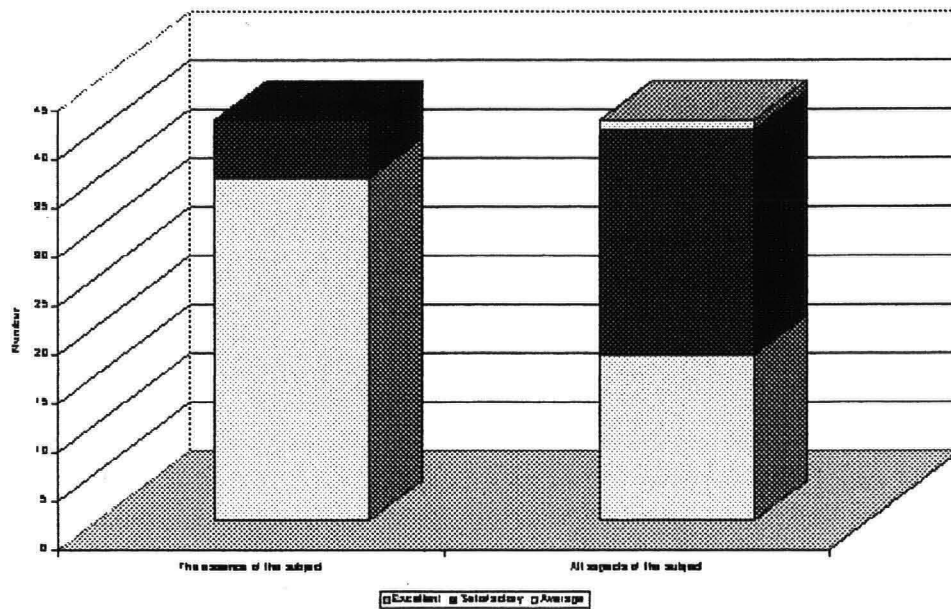
How did you feel in the studio when you were invited on the show in relation to the fact that many people were watching you?

- Comfortable
- Not so comfortable
- Rigid

Q.3 Do you believe that the essence of the subject was given/presented to the audience in a (n)

- Excellent manner
- Satisfactory manner
- Fair manner

The manner in which the program was presented to the public through discussion with the interviewer brings out:



Q.4 Do you believe that all the aspects of the discussion were:

- Excellently given
- Satisfactorily given
- Fairly given

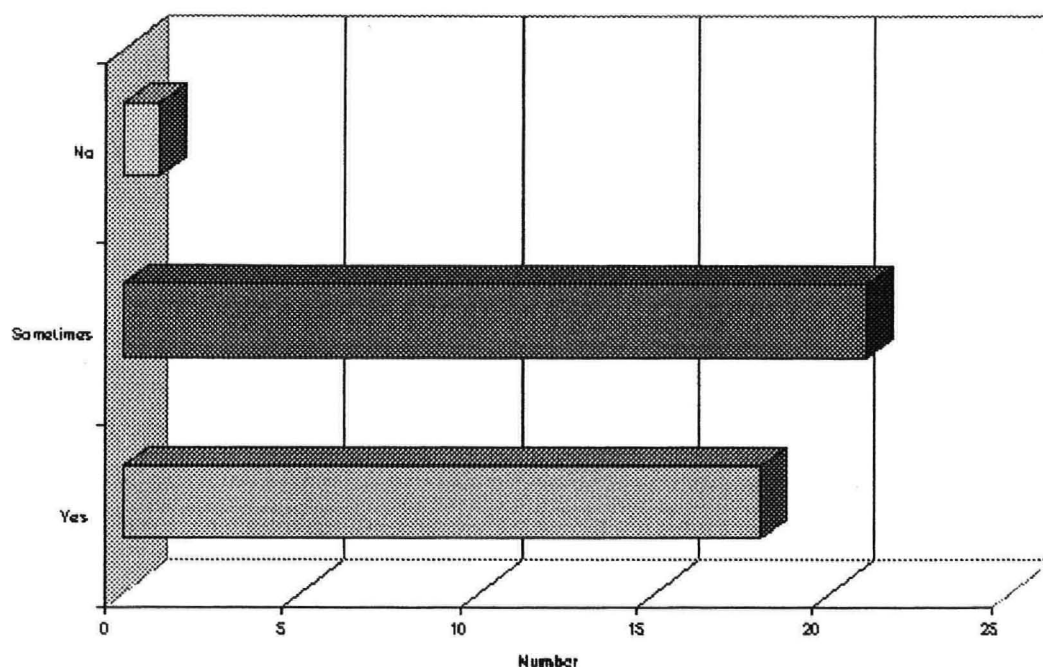
Q.5 Do you believe that the time given for the presentation and the analysis of the subject was:

- -Enough
- -Not enough
- -Sparse

Q.6 Do you believe that call-in viewers posed to the quests of the programme questions which helped in the discussion of the subject?

- -Yes
- -Sometimes
- -No

Did the questions made by callers during the program helped in the discussion of the subject?



Q.7 The Call-in viewers' questions created opportunities for scepticism on the subject?

To a certain degree

To a high degree

To a very high degree

No serious speculation was provoked

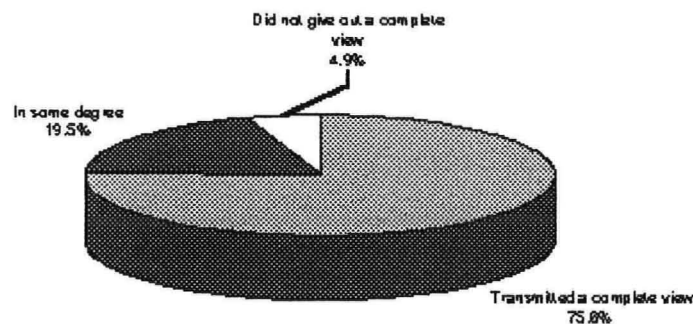
Table 4. Whether questions by viewers managed to create opportunities for thought

Options	Percentage (%)
To a certain degree	39.0
To a high degree	39.0
To a very high degree	12.2
No serious speculation was provoked	9.8

Q.8 As a guest of the programme, do you feel that the programme succeeded to give out a complete view of the subject?

- Did not give out a complete view
- In some degree
- Transmitted a complete view

As a guest of the program, do you feel that the program succeeded to give out a complete view of the subject?



Q.9 has the opportunity been offered to you to present the same discussion through other forms of media (e.g. newspaper, radio, and lectures)?

- -Yes
- -No

Q.10 What do you believe should be done in order to increase the number of viewers of the programme?

- Subjects to be discussed should be current
- More time should be added to the duration of the programme
- The programme's slot should be before the news
- The programme's slot should be after the news
- More unusual subjects should be discussed
- The programme should continue with the same integrity it has now

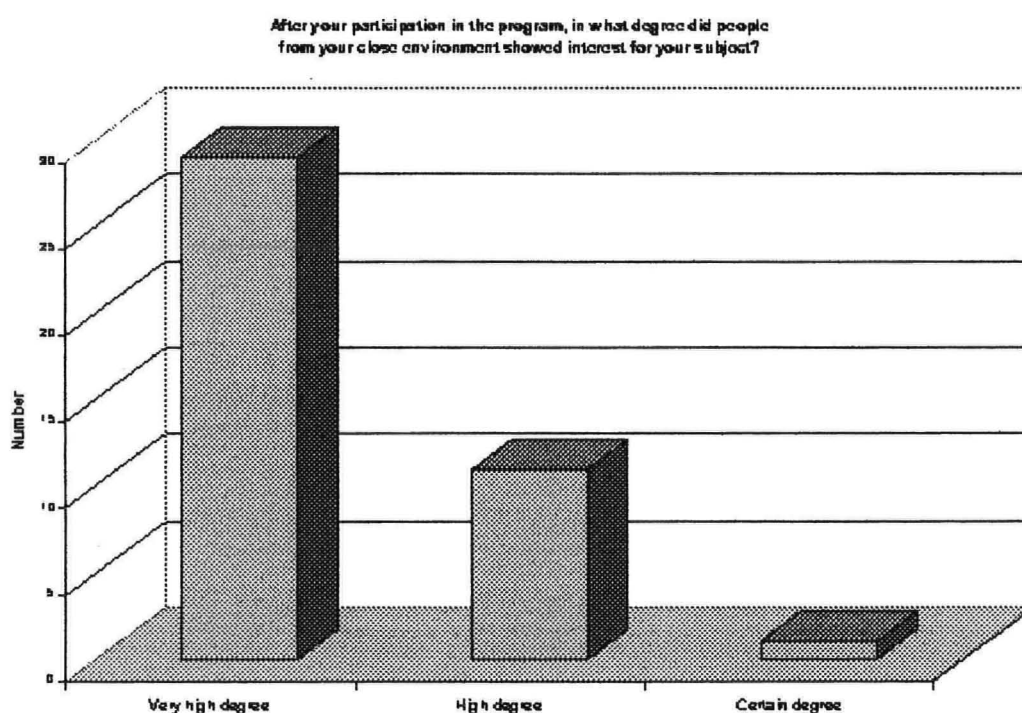
- Subjects that are of interest to the public e.g. poetry
- Advertising of the subject to be discussed
- Better preparation for the show should be conducted
- The boundaries of the discussion should not be crossed

Q.11 After your participation in the programme, in what degree did people from your close environment showed interest for your subject?

Very high in degree

High degree

Certain degree



Q.12 Did the dialogue of the show and the questions asked by the call-in viewers lead you personally, to:

Deeper scepticism/thought

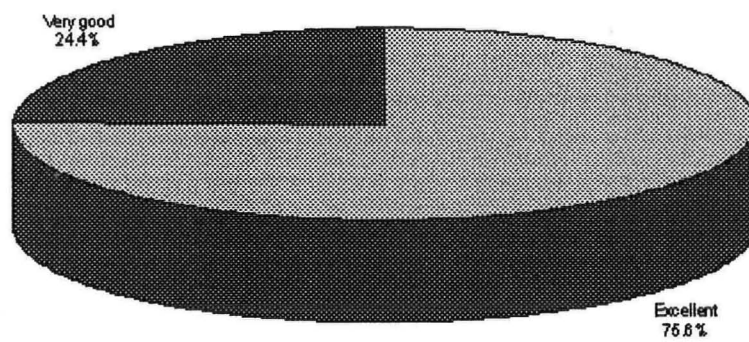
A re-evaluation of attitudes/opinions

A withdrawal of actions

Q.13 How was the quality of the interaction?

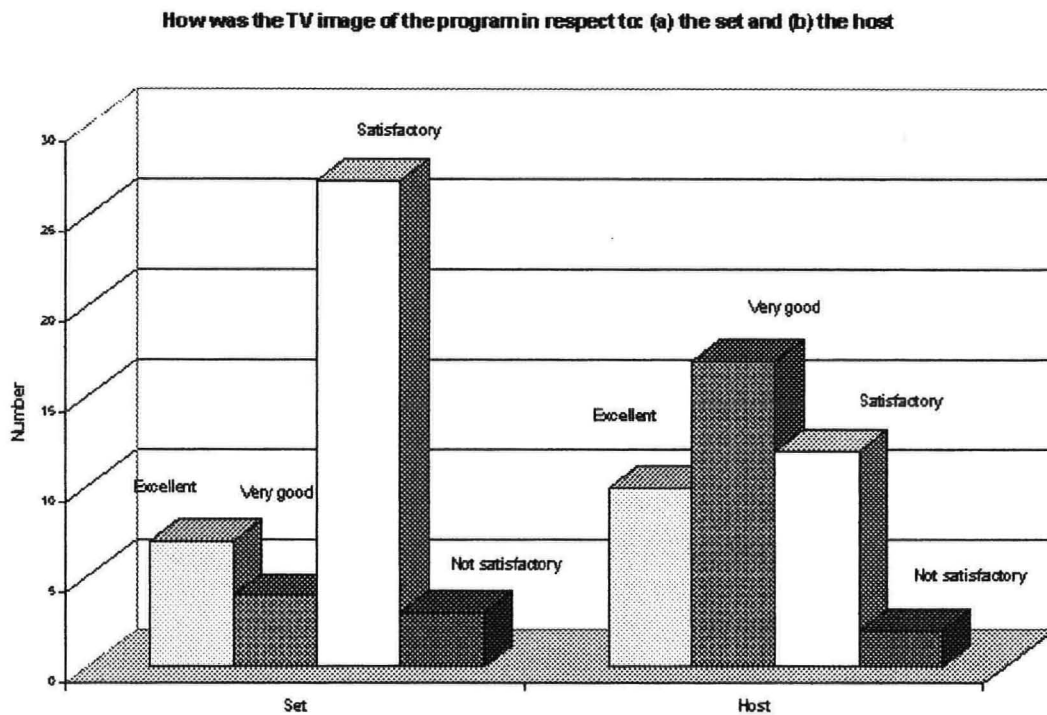
- Excellently given
- Very good
- Satisfactorily
- Fairly given

How was the quality of the interaction?



Q.14 How was the TV image of the programme in respect to (a) the set and (b) the host?

- Excellent
- Very good
- Satisfactory



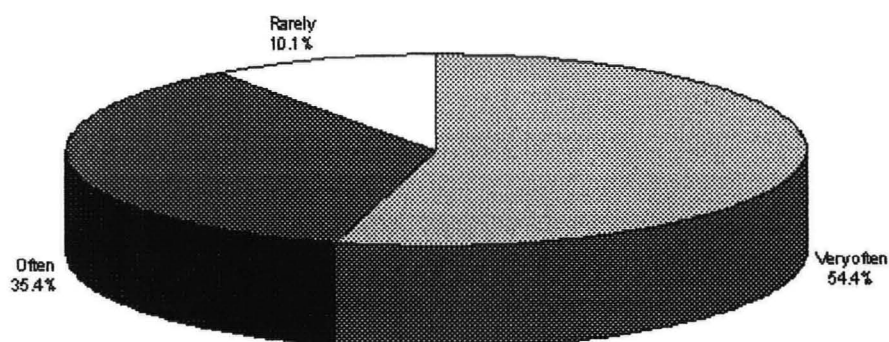
Appendix 3

Structured interviews with Call-in viewers

Q.1 Do you watch TV programme "LINE 1088"?

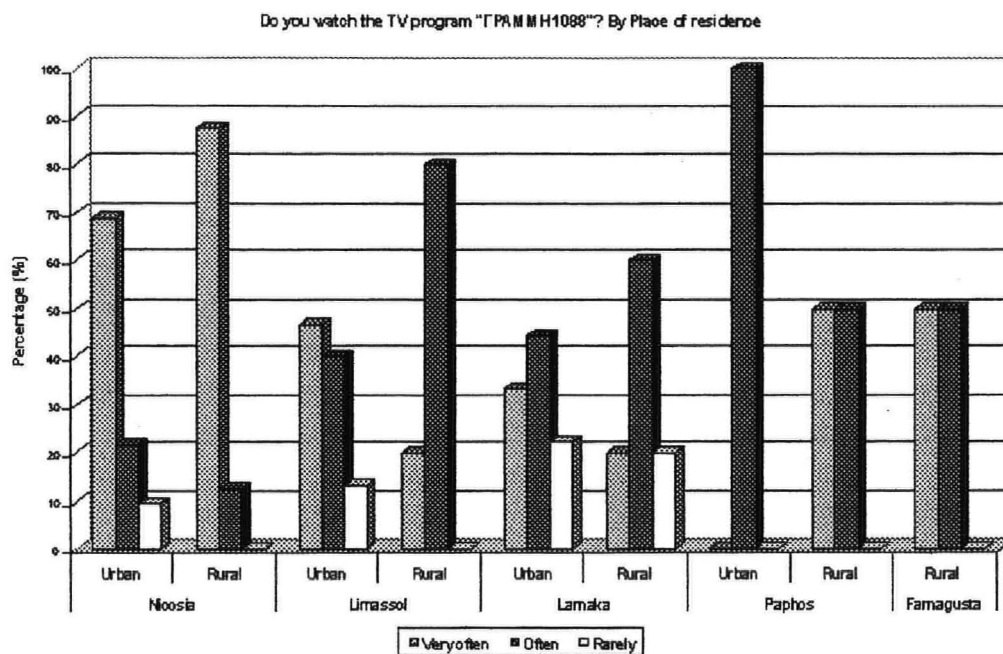
- Rarely
- Often
- Very often

Do you watch the TV program "ГРАММ1088" ?



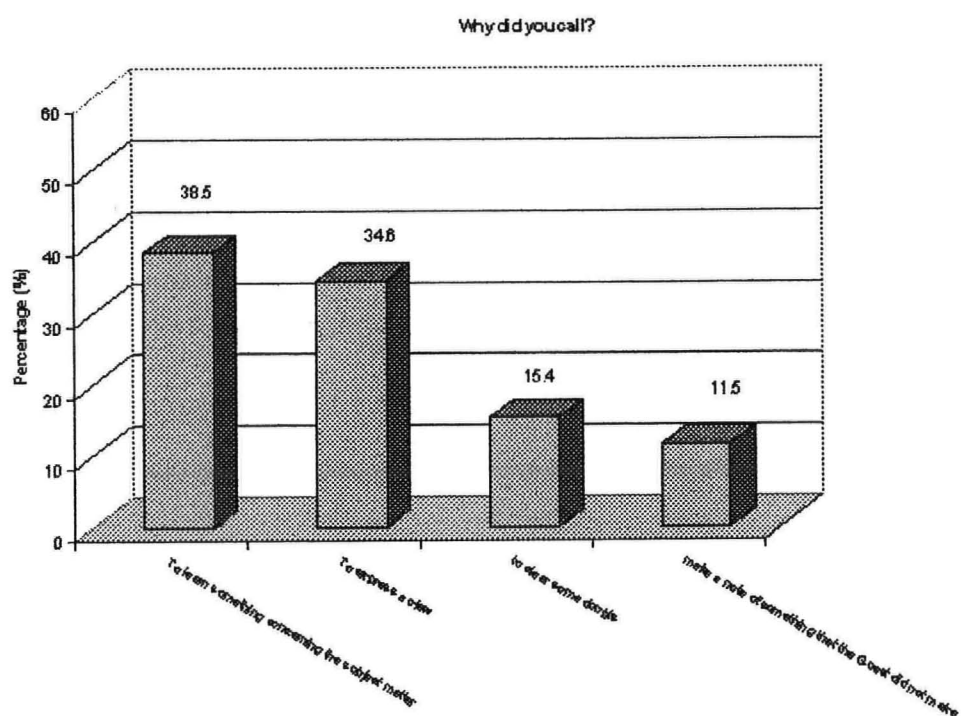
Q.2 Do you watch TV programme “LINE 1088”? (By place of residence)?

- Very often
- Often
- rarely



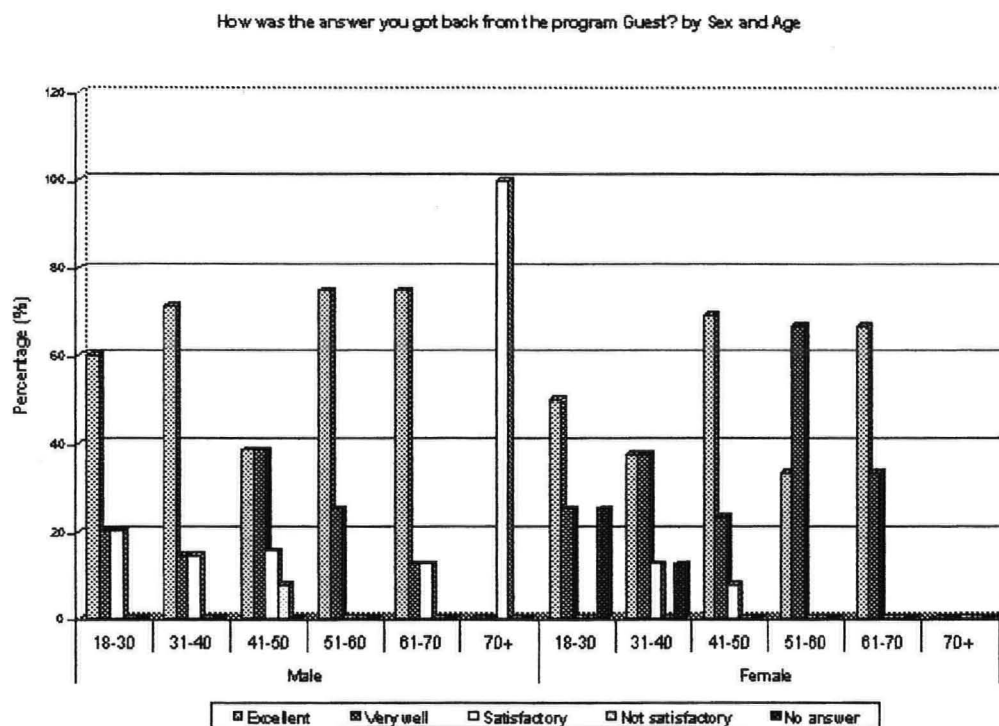
Q.3 Why did you call?

- To learn something concerning the subject
- To express a view
- To clear some doubts
- To note something that the guest did not mention



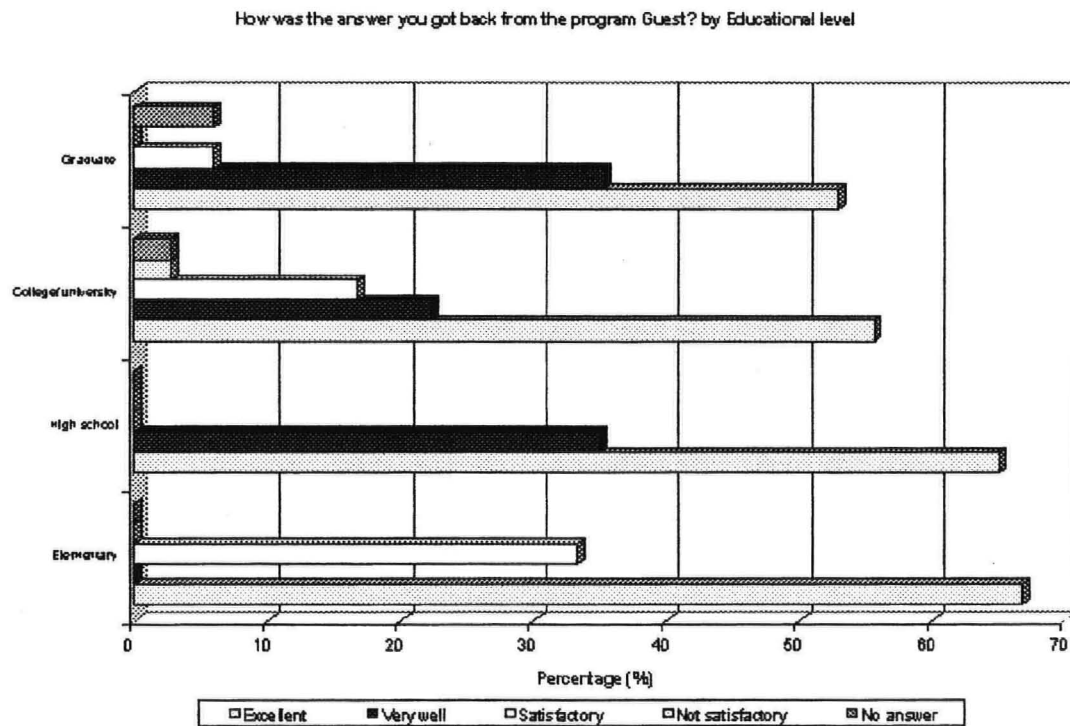
Q.4 How was the answers you got back from the programme's guest by sex and age?

- Excellent
- Very well
- Satisfactory
- Not Satisfactory
- No answer



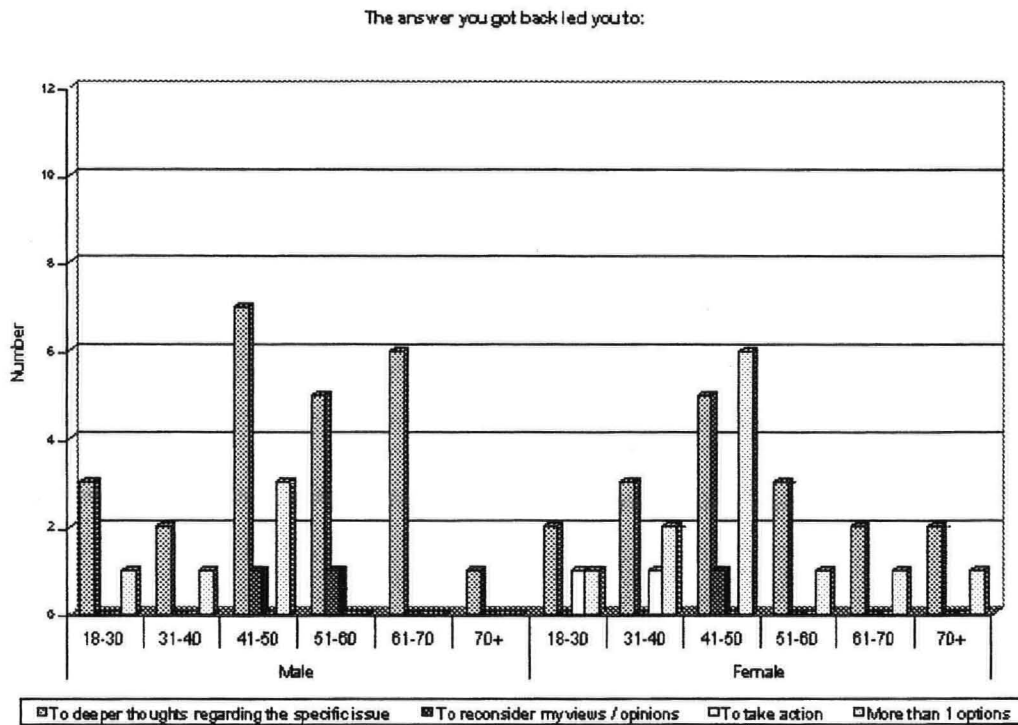
Q.5 How was the answer you got back from the programme's guest by educational level?

- Excellent
- Very well
- Satisfactory
- Not Satisfactory
- No answer



Q.6 The answer you got back led you to:

- To deeper speculation regarding the specific issue
- To reconsider my views /opinions
- To take action
- More than one options



Q.7 Regarding your telephone calls to the programme?

Q.8 Please give any suggestions as to how the programme can be improved?

Q.9 How was the quality of the interaction of the programme?

- Excellent
- Very well
- Satisfactory
- Not Satisfactory

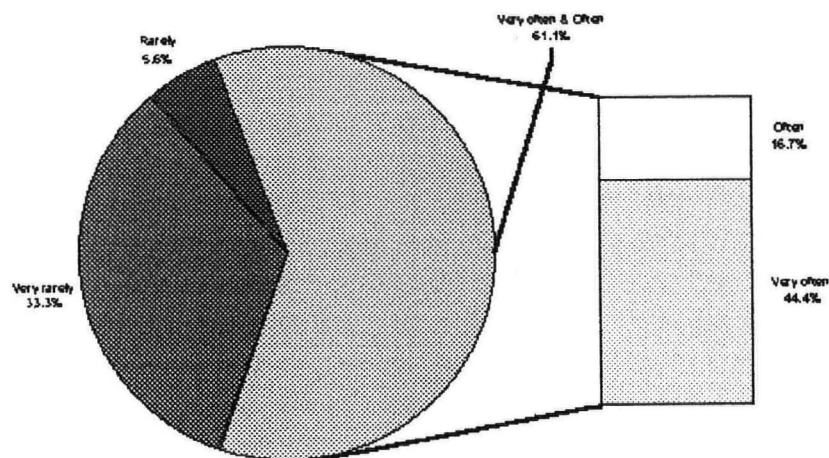
Appendix 4

Structured interviews with Opinion-leaders

Q.1 Do you watch T.V programme "LINE 1088"?

- Very rarely
- Rarely
- Very often and often
- Often
- Very often

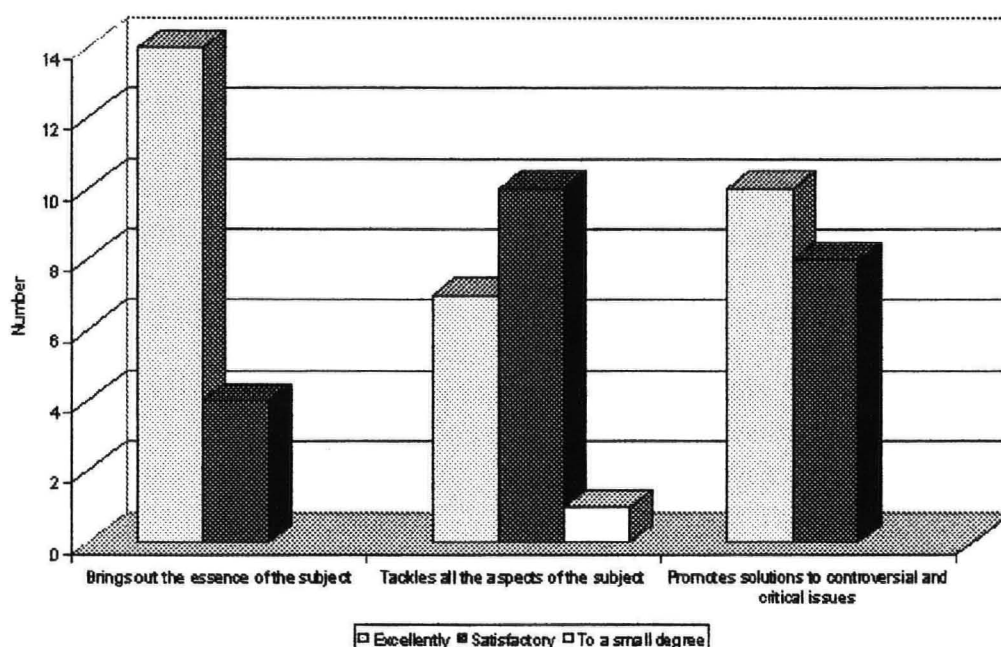
Do you watch the TV program "T PAM MH1088";



Q.2 In what degree the essence of the subject matter was transmitted to the audience given the discussion between the host and the guests, and the questions made by the viewers?

- Excellently
- Satisfactory
- To a small degree

In what degree the essence of the subject matter was transmitted to the audience given the discussion between the host and the guests, and the questions made by the viewers?



Q.3 Please rates the quality of the interaction of "LINE 1088".

- Not satisfactory
- Satisfactory
- Very Good
- Excellent

Q.4 What is the T.V. image of the programme in respect of the host and the set?

- Not satisfactory
- Satisfactory
- Very Good
- Excellent

Table 5. What is the TV image of the programme in respect of

	The set	The host
Excellent	41.2	47.1
Very good	11.8	47.1
Satisfactory	41.2	5.9
Not satisfactory	5.9	0.0

Q.5 Do the shown videos and images on “*LINE 1088*” respond to the content of the subject under discussion?

- Average
- Satisfactory
- Excellent

Q.6 Do you believe time is given for the presentation and analysis of the subject?

- Very little
- Satisfactory

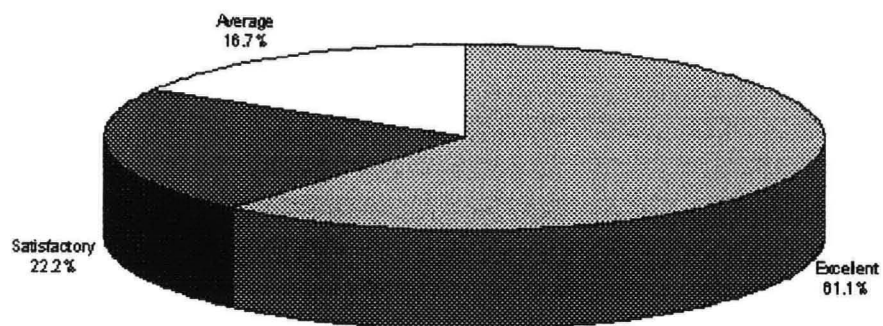
Q.7 “*LINE 1088*” is a step towards public dialogue on cultural and social matters that concern Cyprus:

- Excellently
- Satisfactory
- Average

Q.8 To what level does the programme correspond to the basic principle for public TV as they set out by the EU?

- Average
- Satisfactory
- Excellently

To what level does the program correspond to the basic principle for public TV as they set out by the EU

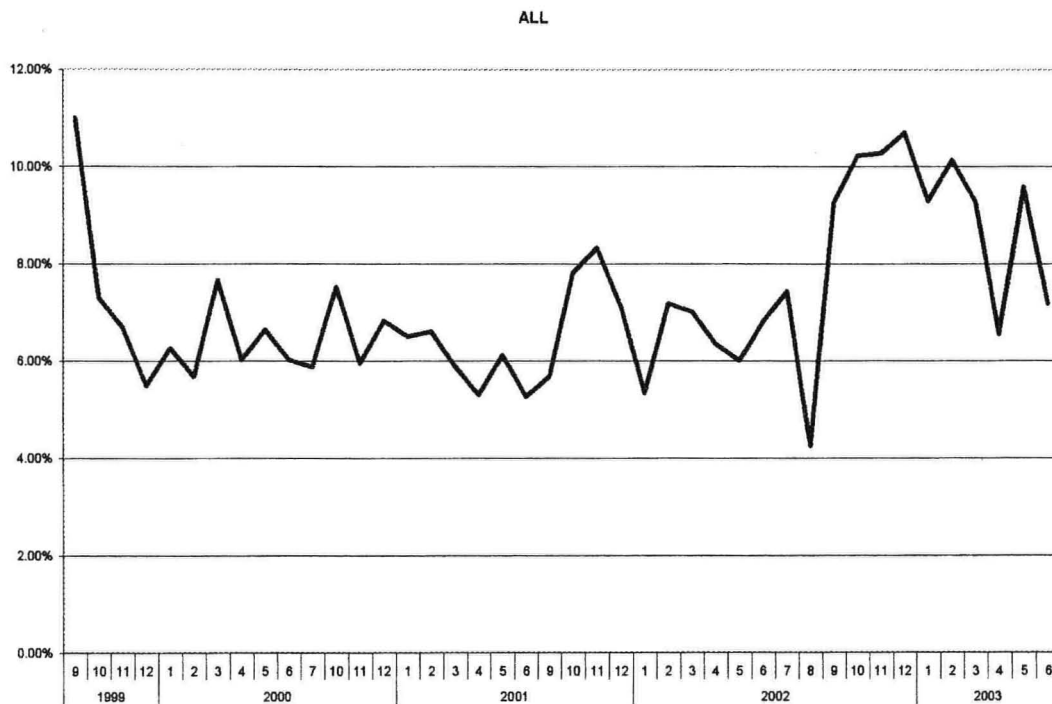


Q.9 What do you believe should be done so that there is an increase in participation of the audience of the program?

Appendix 5

Viewing polls

(Graph 1)



(Graph 2)

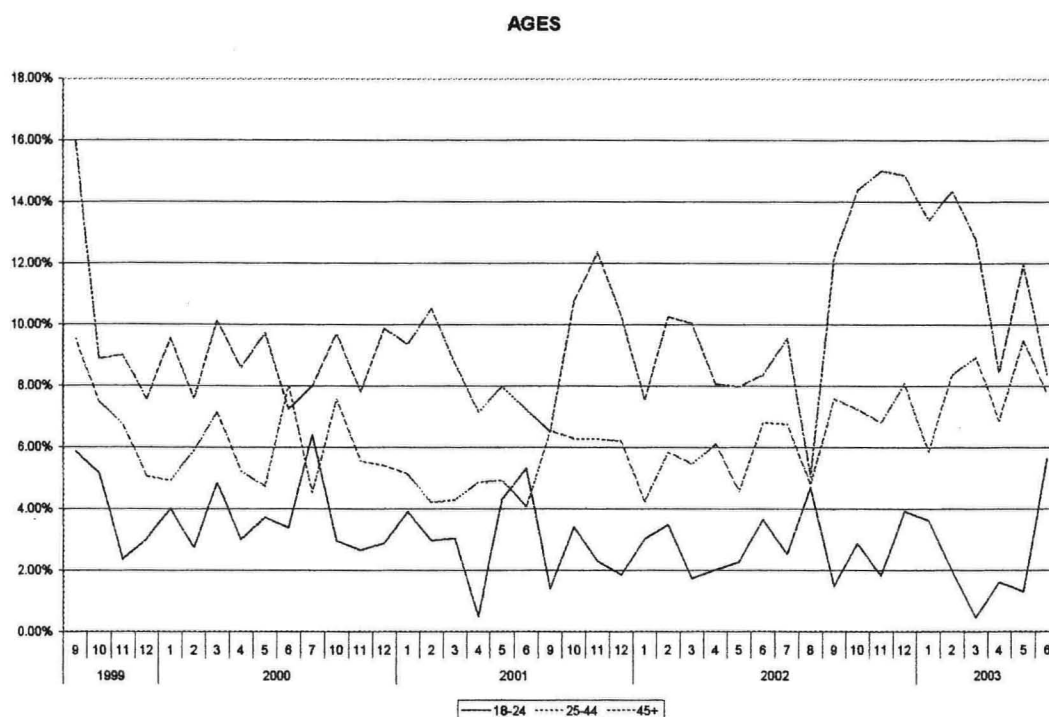
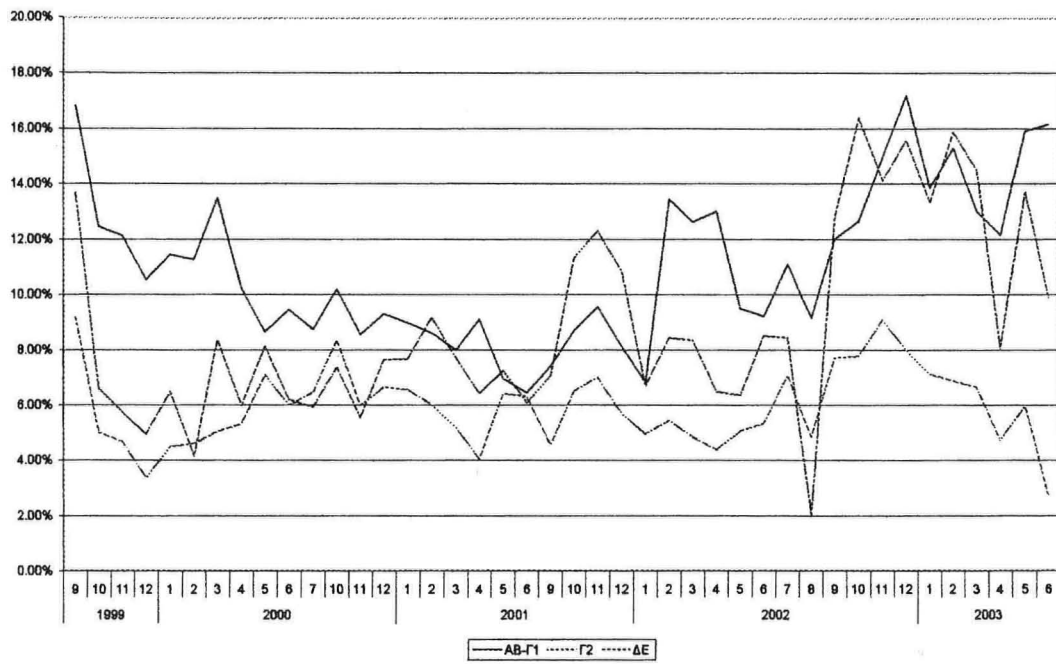


Table 1 Viewers of the programme according to their social class

Year	Social class		
	A-B-C1	C2	D-E
1999		5.55	7.73
2000	10.13	5.99	6.58
2001	8.19	5.83	8.58
2002	11.81	6.21	9.52
2003	14.4	5.67	12.56

SOCIAL CLASS



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Appendix 6

Review of five transcripts

As previously mentioned, out of 29 cultural programmes the following six have been analysed in detail. These 5 programmes were written word for word without leaving anything out. Only the pieces that were required for analysis were translated into English and so those Greek paragraphs were underlined in order to show what was translated.

Transcript 1:

«**ΚΛΩΝΟΠΟΙΗΣΗ**»

(*"Cloning"*)

13/12/2002

(Ο Παρουσιαστής με το χαμόγελο στα χείλη, καλωσορίζει το κοινό του και ανακοινώνει το θέμα με το οποίο θα συζητήσουν σήμερα. Καλησπερίζει επίσης με ευγένεια και χαμόγελο τους καλεσμένους):

Παρουσιαστής (Presenter): Γειά σας και χαρά σας. Κλωνοποίησης συνέχεια, 2^ο μέρος. Μαζί μας σήμερα η κ. Ρένα Βραχίμη-Πετρίδου, ανώτερη δικηγόρος της Δημοκρατίας και Πρόεδρος της Εθνικής Επιτροπής Βιοηθικής. Καλησπέρα σας κ. Πετρίδου.

Καλεσμένη 1: Καλησπέρα. *(με ευγένεια)*.

Παρουσιαστής: Και ο κ. Μάριος Καριόλου - Μοριακός Γενετιστής και μέλος της Εθνικής Επιτροπής Βιο-ηθικής. Καλησπέρα κύριε Καριόλου.

Καλεσμένος 2: *(Λέει με ένα ταπεινό αλλά συγχρόνως έξυπνο ύφος)* Καλησπέρα σας.

Παρουσιαστής (Presenter): Ο κ. Ανδρέας Προκοπίου, δυστυχώς δεν θα είναι μαζί μας, αλλά θα συνεχίσουμε την συζήτηση αυτή, που είναι οριακή ως προς το προβληματισμό της κοινωνίας ολόκληρης. Βρισκόμαστε, δηλαδή, στα πρόθυρα ενός ζητήματος, που έχει ανατρέψει τις μεγαλύτερες σταθερές που είχαμε. Μια μικρή ανακεφαλαίωση, γι' αυτούς που τώρα θα συγχρονίζονται μαζί μας. *(Ο Παρουσιαστής εισάγει τον κόσμο στο θέμα της συζήτησης και θέτει μερικά ερωτήματα, για να κεντρίσει το ενδιαφέρον. Και να δει αν όντως, ο ίδιος, έμαθε το "μάθημα" του καλά).* Αυτό που είπαμε χθες, αυτό που είπαν οι ειδικοί και οι επιστήμονες είναι ότι η Κλωνοποίηση είναι... έτσι εκλαϊκευμένα να το πω... παίρνουμε ένα ωάριο που του αφαιρούμε το γενετικό υλικό δηλαδή το DNA, παίρνουμε και ένα άλλο διαφοροποιημένο κύτταρο... και τα σμίγουμε. Ξεχνά το ρεπερτόριό του, όπως μας είπατε χτες (γέλια) το βράδυ, και επανέρχεται στην εμβρυϊκή του υπόσταση... Σωστά; (=Cloning is, to put in simple terms, a procedure whereby an ovary is extracted of its genetic material (its DNA), whilst another altered cell is taken and the two are combine. The altered cell forgets its original form and is restored to its embryonic state. Correct?)

Καλεσμένος 2 (Guest 2): *(Επιβεβαιώνει όπως θα έκανε σε ένα καλό μαθητή) Πολύ σωστά. (=Absolutely)*

Παρουσιαστής.(Presenter): *(Εδώ πολύ έξυπνα θέτει δύο σοβαρά ερωτήματα και με ανυπομονησία περιμένει να μάθει και να ακούσει νέα πράγματα. Δίνει τον λόγο στους ειδικούς, για να μας δώσουν όσες περισσότερες γνώσεις και πληροφορίες μπορούν).* Τα έχω εμπεδώσει λοιπόν; Απ' εκεί και πέρα, δημιουργείται ένας ολόκληρος καινούργιος οργανισμός, απaráλλακτος με εκείνον από τον οποίο προήλθε το διαφοροποιημένο κύτταρο. (=From there on, a whole new organism is created, unchanged in comparison to the one from which the altered cell came form).

Προβλήματα τεράστια γεννιούνται: ηθικά, επιστημονικά, φιλοσοφικά, νομικά. Η εκπομπή χθες ολοκληρώθηκε με δύο βασικά αναπάντητα ερωτήματα. Το 1^ο το οφείλουμε στον κύριο Κολοκοτρώνη, με εκείνο το σοβαρό και το σοφό σχόλιο: «Ο καθένας, το Θεό τον δέχεται ή τον απορρίπτει. Χωρίς Θεό όλα επιτρέπονται, σύμφωνα με τον Ντοστογιέφσκυ», και το 2^ο ερώτημα: τελικά αυτό το όν, είναι άνθρωπος; Ο λόγος σε σας. (=Great problems are created in ethical, scientific, philosophical and legal areas of our society, the first or which we address Mr Kolokotronis's (a call-in viewer) column and wise comment "everyone's God accepts him or rejects him,

without God, all is allowed". According to Dostoevsky and the second question raised by call-in viewer Erotocritou, "so will this cloned being be human?"... The word is passed on to you.)

Καλεσμένη 1 (Guest 1): *(Εξηγεί με ένα ελαφρώς «υπεροπτικό» ύφος, ως αυθεντία). Ο κύριος Κολοκοτρώνης, πολύ σωστά έθεσε το θέμα το οποίο απασχολεί κάθε άνθρωπο, σε όποια γωνιά της γης και αν βρίσκεται. Διότι, κάθε άνθρωπος πιστεύει σε ένα Θεό, ένα πιστεύω για ένα υπέρτατο όν, το οποίο είναι ο κυρίαρχος της ζωής και της δημιουργίας. (=Because man believes in a God he therefore has a belief in a superior being who is a master of life and creation. Είχα πει προχθές ότι μια τεχνολογία στη Βιολογία, ξεσήκωσε τόσο σάλο στο παγκόσμιο επίπεδο. Όλους τους απασχολεί αυτό το θέμα. Διότι όλοι φοβούνται, αγωνιούν για το τι μπορεί να γίνει - ποια κατάρτιση μπορεί να γίνει σ' αυτήν τη νέα βιοτεχνολογία. Με την ευκαιρία θα ήθελα να αναφέρω ότι ο καθένας, αν δεν έχει Θεό μέσα του και όλα τα δέχεται, απασχολεί όλους που ασχολούνται με την Βιοχημική. Και ο λόγος που μπαίνουν κάποιοι φραγμοί στην νέα αυτή τεχνολογία, είναι γι' αυτούς που δεν έχουν Θεό και μπορεί να την χρησιμοποιήσουν με τρόπο άσχημο. Θα βρεθούν μπροστά στους φραγμούς που ο νόμος θα τους βάλει, που η βιοηθική άποψη θα τους θέσει. Ωστε, να προστατευτεί ο άνθρωπος - το δημιούργημα του Θεού - από την εκμετάλλευση και την κατάχρηση. (= If he does not have a belief in God then he may misuse technology, however, he would then encounter barriers placed by the law to prevent the misuse and exploitation to God's creation).*

Researcher's commentary:

[ONE CAN EASILY SEE THAT THESE QUESTIONS REGARDING GOD HAVE CREATED A LOT OF STIMULATION AS IS ALWAYS THE CASE WHEN RELIGION IS BEING DISCUSSED].

Παρουσιαστής: (Presenter) *(Πολύ έξυπνα ρίχνει την μπάλα στον άλλο προσκεκλημένο και προσπαθεί να δώσει νέα ερεθίσματα, για να αναλύσουν οι επιστήμονες. Το ύφος του είναι συνεπαρμένο από αυτά που ακούει). Σας ευχαριστώ πάρα πολύ... να σταθούμε σ' αυτό και μετά να έρθουμε στον άνθρωπο. Θέλω και τα σχόλια του κ. Καριόλου. Δηλαδή, είναι και φιλοσοφικό και ηθικό αυτό που είτε ο κύριος Κολοκοτρώνης και όπως εύστοχα το αγγίζει η κυρία Πετρίδου, η ανθρώπινη ύπαρξη διαμέσου των αιώνων... να θυμηθώ τον Σωκράτη, τον μεγάλο, αναζητούσε τον ένα, το δημιουργό,*

πέρα από τον ίδιο...έτσι είναι (=As Mrs Petridou points out that the human race over the centuries, (to mention Socrates), has searched for the One, the Creator, beyond himself. Etc...)

Καλεσμένος 2: *(Μιλάει με σαφήνεια. Το ύφος του εκπέμπει καλοσύνη και ταπεινότητα, παρόλο που γνωρίζει πολλά).* Πολύ σωστά και μάλιστα εγώ θα έλεγα ότι ποτέ δεν πρέπει να ξεχνούμε ότι και εμείς οι επιστήμονες είμαστε μέρος της φύσης και ότι ο εξουσιαστής της...

Παρουσιαστής: *(προσπαθώντας να καταλάβει - κατανοήσει τα λόγια που άκουσε από τον κύριο Καριόλου).* Μάλιστα..

Καλεσμένος 2 (Guest 2): Και αυτό νομίζω είναι πολύ σημαντικό, για να μην αλλάξουμε πορεία άγνωστη, που μπορεί να επιφέρει καταστάσεις μη επιθυμητές για το ανθρώπινο είδος. (= and we, the scientists are also a part of nature and not it's superior... And I think that it is very important not change to an unknown course which can bring unwanted situations for the human species.)

Παρουσιαστής (Presenter): Ωραία. Πάμε στον άνθρωπο τώρα. Αυτό το διαφοροποιημένο κύτταρο έχει μια ημερομηνία λήξης, μου είπατε χθες. (=This cell has an expiry date as you told me yesterday...).

(Εδώ αρχίζει να εκφράζει μια ακόμα απορία και περιμένει με ανυπομονησία την επιβεβαίωση από τους ειδικούς για να συνεχίσει).

Καλεσμένος 2: Πολύ σωστά. (=Right)

Παρουσιαστής (Presenter): Το επόμενο στάδιο είναι ο θάνατος. (=The next stage is death) Είπατε επίσης ότι για να γίνει αυτή η ιστορία... δεν θα το λέω παραμύθι πια... το δέος, παίρνουμε ένα διαφοροποιημένο κύτταρο που θα σμιζεί με το ωάριο, αλλά που ενδεχομένως να είναι προς το τέλος... άρα δεν έχει ζώσα ψυχή όταν θα γίνει η διαδικασία. Είναι ζωντανό ή όχι;... (= If the mutated cell will mix with the ovary, where in fact it is towards its end does it have a life in terms of a soul during this procedure? Is it alive or not?) Εκλαϊκευμένα να μας πείτε, δεν είμαστε επιστήμονες εμείς... θέλω να το αντιληφθώ αυτό...

Παρουσιαστής: (Διακόπτει ξανά μέσα στον ενθουσιασμό του, πετάγεται στην μέση και μιλάει με δυνατή ενθουσιώδη φωνή). Μας βοηθάτε, μας βοηθάτε.. τώρα σπεύδω... την συζήτηση... εξελίσσεται.. γονιμοποιείται, προχωράτε.

Καλεσμένος 2: Διαιρείται...

Παρουσιαστής (Presenter): Διαιρείται και γίνεται έμβryo πια... (=Maintains it and therefore becomes an embryo).

Καλεσμένος 2 (Guest 2): Γίνεται προέμβryo, (=It becomes a pre-embryo) το οποίο αποτελείται από...(συμπληρώνει ο κύριος Καριόλου και βοηθάει τον κόσμο να καταλάβει καλύτερα)

Παρουσιαστής (Presenter): (Ξαναδιακόπτει, και σαν μικρό παιδί προσπαθεί να καταλάβει και να εξακριβώσει μερικά πράγματα). Και κουβαλάει όλες τις πληροφορίες πλέον από τον προηγούμενο άνθρωπο, πατέρα, υιό, αδερφό του.(= and carries all the information from the previous person, father, son, his brother...

Καλεσμένος 2: (Τον επιβεβαιώνει). Μάλιστα πολύ σωστά.

Παρουσιαστής (Presenter): (Ικανοποιημένος από το ότι κατανόησε κάποια πράγματα για το θέμα προβαίνει σε ακόμα μια κρίσιμη ερώτηση με ύφος σοβαρό).

Κουβαλάει και την ψυχή; (= Does it carry with it the soul?)

Καλεσμένος 2 (Presenter): (Η ερώτηση που υποβλήθηκε κάνει και τους δυο επιστήμονες να χαμογελάσουν, γιατί είναι μια πολύ δύσκολη και περίπλοκη ερώτηση).

Βάζετε δύσκολες ερωτήσεις. (=You are asking difficult questions.)

Η προσωπική μου άποψη είναι ότι είμαστε προϊόν της γενετικής υπόστασης και των περιβαλλοντικών ερεθισμάτων. Ως εκ τούτου, εάν θα μπορούσε να ονομάσει αυτό το πράγμα ψυχή, σίγουρα η ψυχή αυτού του ετεροχρονισμού δίδυμου που έχει δημιουργηθεί, ίσως να είναι διαφορετική, δεν πάει όμως από το να είναι και να έχει ψυχή.

Researcher's commentary:

[IT IS VERY OBVIOUS HERE THAT A LOT OF STIMULATED AND HEATED DISCUSSION IS OCCURRING AND THIS IS REGARDING WHAT EXACTLY IS BEING CARRIED ON INTO THE NEXT EMBRYO].

[THE HOST, USING WHAT APPEARS TO BE THE SOCRATIC METHOD, IS GENERATING MANY QUESTIONS AND DECIDED TO THROW IN A QUESTION WHICH IS QUITE VALID].

[GUEST B' HAS BEEN ABLE TO EXPLAIN EVERYTHING IN THE PROCEDURE. THE HOST IS TRYING TO GET THE PROBLEMS SURROUNDING THE CLONING PROCEDURE FOR THE AUDIENCE TO SEE WHAT IS NOT BEING SAID].

Παρουσιαστής: (Με θαυμασμό και "δέος", λέει πόσο δύσκολο είναι για εκείνον να αντιληφθεί όλα αυτά μέσα από μια συζήτηση). Τρομάζω στο να... αντιληφθώ ακόμη... μπορώ να αντιλαμβάνομαι τέρατα... αλλά δεν πειράζει... απλοϊκή ίσως η σκέψη μου.. να δώσουμε και τον λόγο στην κυρία Πετρίδου, αν έχετε ολοκληρώσει φυσικά....

Καλεσμένος 2: Βεβαίως.

Καλεσμένη 1 (Guest 1): (Επηρεασμένη και πε από τα λεγόμενα του Παρουσιαστή, προσπαθεί με ηρεμία και με τακτική να εξηγήσει ραιτέρω). Μετά από ότι είπε ο κύριος Καριόλου, για την επιστημονική άποψη του εμφυτευμένου κυττάρου και ότι είναι ζωντανό, μπαίνουμε πλέον στη μεταφυσική σκέψη, για να δούμε αν η ζωή αυτού του κυττάρου έχει ψυχή ή όχι... δεν είμαι κατάλληλη για να το απαντήσω αυτό....

Αν θεωρήσουμε ότι, η ψυχή αυτή εμφυτεύεται, για να γονιμοποιηθεί και να εξελιχθεί με την γενετική σειρά που την δανείζεται από τον δότη, τότε δημιουργούμε το ταυτόσημο, το copy, το αντίγραφο του πρωτότυπου, σε σώμα και ψυχή. Και ίσως η σκέψη ότι απαγορεύεται η κλωνοποίηση ανθρωπίνων όντων, είτε αυτό το όν είναι όμοιο με ζωντανό ή νεκρό, θέλει να προστατέψει τον άνθρωπο από αυτό το ενδεχόμενο, να μην είναι μόνο κατά ταυτότητα σώματος - υλικού αλλά και ψυχής. (=If we are to assume that the soul too is implanted to fertilized and develop along with the genetic sequence that is given by the donor then we are in fact creating an identical, a duplicate of, a copy of the original in body and soul and therefore with the thought that is forbidden to clone man, whether is the same alive or dead, man needs to be

protected from this probability for it is not simply a “thing” but a living being with a soul as well.)

Παρουσιαστής: (Επιβραβεύει με θαυμασμό την κυρία Πετρίδου, για την σαφήνεια και την απλότητα που χαρακτηρίζουν τον λόγο της). Μπράβο...με συγχαρείτε που σας δίνω εύσημα, έτσι αυθόρμητα, αλλά νομίζω πολύ εύστοχα...κύριε Καριόλου, ε;

Καλεσμένος 2 (Guest 2) (Συμφωνεί και αυτό φαίνεται από τις εκφράσεις του προσώπου του και τις κινήσεις του κεφαλιού του).

Σίγουρα, εάν μπορεί κάποιος να πει ότι πάνω στο γενετικό κώδικα αποτυπώνεται και μέρος της ψυχής, τότε σίγουρα αυτό που είπε η κυρία Πετρίδου, ισχύει. Ότι η ψυχή θα μεταφέρεται και σ' αυτό το κλωνοποιημένο όν. (= **Sure, if somebody could say on the genetic code a part of the soul is included, then surely what Mr. Petridou is claiming ...that the soul will be transferred and to this cloned being.**)

Researcher's commentary:

[THE 2 SCIENTISTS AGREE AND COMPLEMENT EACH OTHER. IN BETWEEN THEM, AN ATMOSPHERE OF CO-OPERATION, RESPECT AND SUPPORT IS BEING CREATED.

[THE GUESTS, WHO HAVE NOW BEEN PUT ON THE SPOT, HAVE BEEN INCLINED TO AGREE THAT THE POSSIBILITY OF THE SOUL BEING PASSED ON AS IT IS ENCODED INTO THE DNA IS PROBABLE. THE STIMULATED DISCUSSION WAS CONTINUED].

Καλεσμένη 1: Και εδώ γέννιουνται όλα τα ηθικά προβλήματα...

(Οι δυο επιστήμονες συμφωνούν και αλληλοσυμπληρώνονται.. Μεταξύ τους επικρατεί ένα κλίμα συνεργασίας, σεβασμού και αλληλοϋποστήριξης).

Παρουσιαστής: Είναι μεγάλο θέμα, άξιζε πολλές συζητήσεις! Λοιπόν θέλω να σας γνωρίσω κι άλλο, και τους δυο... (Μιλάει με σεβασμό για το πρόσωπο της κυρίας Πετρίδου και της ζητά περισσότερες πληροφορίες). Κυρία Πετρίδου, εκπροσωπείτε την Κυπριακή Δημοκρατία, ως εμπειρογνώμονας στην καθοδηγητική επιτροπή Βιοηθικής, στο Συμβούλιο της Ευρώπης και είστε εκλεγμένο μέλος του εκτελεστικού γραφείου της επιτροπής. Συμμετείχατε στη σύνταξη της σύμβασης για την προστασία των

ανθρωπίνων δικαιωμάτων από την Βιοχημική - Βιολογία και Ιατρική... και πίσω στο πρωτόκολλο που απαγορεύει την ανθρώπινη κλωνοποίηση.. πείτε μας κάτι παραπάνω...

Καλεσμένη 1 (Guest 1): Το 1997 είχε ήδη ολοκληρωθεί η σύμβαση, οπότε γίνεται η πρώτη ανακοίνωση για την κλωνοποίηση της προβατίνας της Ντόλλη και η καθοδηγητική επιτροπή του Συμβουλίου της Ευρώπης, στην οποία μετέχω, αμέσως συνήλθε διότι διαπιστώθηκε ότι αυτή η νέα Βιοτεχνολογία, εάν προχωρούσε σε εφαρμογή της σε ανθρώπους, θα οδηγούσε σε κατάφορη καταπάτηση δικαιωμάτων, πράγμα που προστάτευε η σύμβαση που είχαμε ετοιμάσει. Σε έξι μήνες το πρωτόκολλο ανοίχθηκε στο Παρίσι για υπογραφές και είχα την τιμή να παρευρεθώ στην τελετή αυτή που ήταν πολύ μεγάλο γεγονός (=In 1997, subsequent to the announcement of the first cloned sheep[®] Dolly, the Board of Bioethics of the Council of Europe for the Protection of Human Rights with whom I participated realised that this biotechnology were to progress to be applied to humans it would lead to a downhill encroachment of rights, something that was protected by the agreement we had previously prepared. Six months later I had the honour to participate in the ceremony in Paris where the \protocol was signed which was a momentous occasion.)

Researcher's commentary:

[IT IS ALSO OBVIOUS AS TO HOW WELL THESE GUESTS ARE INFORMED, ESPECIALLY GUEST A' IS CONSIDERED TO BE EDUCATED ENOUGH ON THE SUBJECT TO BE A MEMBER ON THE BIOETHICS COMMITTEE OF THE EUROPEAN UNION].

(μιλάει με θαυμασμό - δέος για τον νόμο που έκαναν και πήρε και η ίδια μέρος. Από τον τρόπο ομιλίας της μπορεί κάποιος να καταλάβει αμέσως ότι νιώθει περηφάνια).

Παρουσιαστής: Πολύ ωραία... θα επανέλθουμε στο θέμα αυτό... Κύριε Καριόλου, Κλωνοποίηση λοιπόν, για θεραπευτική ή Βιοιατρική.. να το πούμε έτσι;

Καλεσμένος 2: Εγώ διαφωνώ.... παράγεις νέα ζωή για να θεραπεύσεις άλλους; Είναι οξύμωρο σχήμα, γι' αυτό οι επιστήμονες που προσπαθούν να εισάγουν την μέθοδο αυτή, την λένε κλωνοποίηση για σκοπούς Βιοιατρικής έρευνας.

(η κυρία Πετρίδου αντιδρά έντονα σε μια φράση που χρησιμοποίησε ο παρουσιαστής. Το ύφος της είναι κάπως θυμωμένο και μιλάει έντονα - φωναχτά.)

Παρουσιαστής: Χε, χε, ευχαριστώ γι' αυτό, αλλά νομίζω ο κύριος Καριόλου θα μας προλάβει και δεν θα φθάσει στο εμβρυακή έτσι; Εξηγήστε μας...

(Ο Παρουσιαστής γελάει λόγω του ότι η αντίδραση της ήταν πολύ ξαφνική και δέχεται την "παρατήρηση" της).

Καλεσμένος 2: (εξηγεί με υπομονετικότητα και προσπαθεί να ικανοποιήσει και την κυρία Πετρίδου, αλλά και τον κόσμο με αυτά που θα πει). Στην αναπαραγωγική κλωνοποίηση, φθάνουμε σ' ένα στάδιο όπου το κύτταρο με το νέο DNA που του έχουμε τοποθετήσει, αρχίζει να διαιρείται και δημιουργείται ένα προέμβρυο. Αυτό το προέμβρυο τώρα μπορούμε να φανταστούμε ότι έχει δυο δρόμους... ο ένας είναι να το τοποθετήσουμε μέσα στην μήτρα κάποιας γυναίκας, για να εξελιχθεί κανονικά, η άλλη οδός είναι να πάρουμε αυτό το προέμβρυο, να το διαμελίσουμε και μετά με κάποιες εργαστηριακές παρεμβάσεις, να οδηγήσουμε τα πλαστοκύτταρα, ώστε να δημιουργήσουν συγκεκριμένους ιστούς ή όργανα, τα οποία μπορεί να χρησιμοποιηθούν για να θεραπεύσουν εκείνο το αρχικό άτομο από το οποίο πήραμε το κύτταρο.

Παρουσιαστής: (Με επιφυλακτικότητα υποβάλλει ακόμα μια απορία του). Ερώτηση... πρέπει να φθάσουμε σε αυτό το σημείο για να μπορέσουμε να κάνουμε συκώτια και σπλήνες κτλ;

Καλεσμένος 2: (Απαντά αμέσως, με σιγουριά και σαφήνεια. Ο λόγος του εκπέμπει "ασφάλεια" και σιγουριά). Αυτός είναι ένας τρόπος, υπάρχουν όμως και άλλοι τρόποι, που μπορεί κάποιος να πάρει πλαστοκύτταρα, όπως από το αίμα του ομφάλιου λώρου και να τα χρησιμοποιήσει χωρίς να περάσουμε από την δημιουργία κάποιου προεμβρύου.

Παρουσιαστής: Μάλιστα, είστε σαφής σ' αυτό. Ωραία... κυρία Πετρίδου.

Researcher's commentary:

[GUEST B' HAS BEEN ABLE TO EXPLAIN EVERYTHING IN THE PROCEDURE. THE HOST IS TRYING TO GET THE PROBLEMS SURROUNDING THE CLONING PROCEDURE FOR THE AUDIENCE TO SEE WHAT IS NOT BEING SAID. IT CAN ALSO BE SEEN THAT THE HOST IS ALSO QUITE WELL INFORMED ON THE SUBJECT UNDER DISCUSSION AND SO TRIES TO GIVE A COMPLETE AND CLEAR PICTURE OF IT.

Καλεσμένη 1: (Ηρεμη πια και ικανοποιημένη από την πορεία της συζήτησης μετά από την "παρατήρηση" της συμπληρώνει τον κ. Καριόλου). Όσον αφορά τη λήψη από το αίμα του ομφάλιου λώρου - είναι κύτταρα, δεν είναι γονιμοποιημένα, δεν υπάρχει δημιουργία νέας ζωής, είναι εντελώς διαφορετικό.

Παρουσιαστής: Τίθεται κάποιο θέμα κύριε Καριόλου, αξιόπιστου κυττάρου ή μή;

Καλεσμένος 2: Σίγουρα υπάρχουν κάποια προβλήματα, στο να πάρει κάποια κύτταρα από το αίμα του ομφάλιου λώρου... υπάρχουν κάποιοι περιορισμοί εκεί, ενώ αντιθέτως εάν ακολουθήσει κάποιος την απαγορευμένη οδό, τότε εκεί οι δυνατότητες είναι περισσότερες.

Παρουσιαστής: Μάλιστα. Έχουμε τηλεθεατές πάρα πολλούς να τους προλάβουμε. Κύριε Χατζηχριστοδούλου, καλησπέρα.

(Εδώ ο Παρουσιαστής μιλάει βιαστικά... ανυπομονεί να ακούσει τους τηλεθεατές).

Τηλεθεατής 1: Εφόσον στην επιστήμη υπάρχει το πείραμα, γιατί δεν κάνουν ένα πείραμα για να δούμε τα αποτελέσματα για την ψυχή αυτού που θα γεννηθεί;

Παρουσιαστής: Ευχαριστώ πάρα πολύ, να'στε καλά. Μαρία Ανδρέου καλησπέρα.

Τηλεθεατής 2: (μιλάει με κάπως "φοβισμένη" και συγχυσμένη φωνή. Σαν όλα αυτά που άκουσε να είναι εξωπραγματικά.) Μέσα στο ωάριο τοποθετείται ένα κύτταρο - σπερματοζωάριο..... αυτό το κύτταρο μπορεί να είναι είτε θηλυκό είτε αρσενικό και μετά αυτό το γονιμοποιημένο κύτταρο που τοποθετείται, πώς εξελίσσεται για να γίνει ο κλώνος;

Παρουσίαση: Πολλοί ωραία, πολλές ερωτήσεις κυρία μου, κύριε μου...

Καλέσιμος 2: (ο κύριος Καρίδης με σοβαρό ύφος αναλαμβάνει να απαντήσει στους τηλεθεατές... ταυτόχρονα σημειώνει κάτι στα χαρτιά του). Ξε ότι αφορά το πείραμα, ειμένα αυτό το πείραμα με φοβίζει, στο οποίο δεν θα λάβουμε υπόψη και την ευημερία του ατόμου που θα αποκλυστεί από το πείραμα.

Παρουσίαση: (ο παρουσιαστής συμπληρώνει χαριτολογώντας γελάει). Frankenstein λουπόν;

Καλέσιμος 2: Μάλιστα, τα πειράματα που έγιναν σε ζώα έδειξαν φοβερά πράγματα. Εγώ προσωπικά θα ήμουν εναντίον του πειραματισμού σε αυτό το επίπεδο. (ο κύριος Καρίδης συνεχίζει να απαντάει στις ερωτήσεις του κοινού με την ίδια σοβαρότητα και αυστηρότητα). Για να απαντήσω στην κυρία Αντρέου, ναι, μπορεί κάποιος να πάρει ένα κύτταρο, να αφαιρέσει το γενετικό του υλικό και μετά να πάρει είτε ανδρικό είτε γυναικείο κύτταρο, να πάρει το γενετικό του υλικό να το τοποθετήσει μέσα στο κύτταρο και θα δημιουργηθεί είτε γυναικείο είτε ανδρικό... ανάλογα με το τι θα χρησιμοποιηθεί. Αυτό το πρόβλημα τοποθετείται στην ηθική μας γυναικεία, για να ακολουθήσει την κανονική εξέλιξη και να γεννηθεί ένα κλωνοποιημένο άτομο.

Παρουσίαση: (Κάνει μια υποθετική ερώτηση στην κ. Παρίδου. Μιλάει αργά με ένα πολύ ευγενικό τόνο και ένα αμυδρό χαμόγελο στα χείλη). Μάλιστα κυρία Παρίδου, εάν... προς το καλοκαίρι, μας αποκλυστεί ξανά στην Κύπρο κάποιοι «μικροί Θεοί», ντόπιος ή ξένος και κάνει δηλώσεις στα Μ.Μ.Ε. ότι θα κλωνοποιηθεί ανθρώπινο ον στην Κύπρο, πώς θα αντιδράσετε;

Καλέσιμος 1: (Απαντάει με ένα πολύ επιτακτικό και σοβαρό ύφος). Η νομοθεσία μας προβλέπει ότι, η απαγόρευση της κλωνοποίησης και η παραβίαση της τιμωρείται με 5 χρόνια φυλάκιση και μέχρι £10,000 αμοιβή. Είναι ποινικό αδίκημα στην Κύπρο.

Παρουσίαση: (Με φωνή δυνατή και χαρούμενη, χαλαρώνει αυτή τη σοβαρότητα συζήτησης). Εύγε στην Κύπρο λουπόν... ακούτε κύριε μικρέ Θεέ, επιδοξέ μικρέ Θεέ... και για τον κύριο Καρίδη, για να ολοκληρώσουμε την συζήτηση, ο λόγος σε σας.

Καλεσμένος 2: *(Ολοκληρώνει με την ίδια σοβαρότητα, ηρεμία και ευγένεια που τον διακατείχε καθ' όλη την διάρκεια της συζήτησης).* Εγώ θα ήθελα να αναφέρω κάτι που είπα και στην αρχή του προγράμματος ότι, είμαστε μέρος της φύσης, ποτέ δεν πρέπει να το ξεχνούμε, και δεν πρέπει κανένας από μας είτε «μικρός» είτε «μεγάλος» Θεός, να πιστεύει ότι είναι ο εξουσιαστής της.

Παρουσιαστής: *(Μιλάει αργά, ήρεμα και «εκπέμπει» τον σεβασμό και την ευγνωμοσύνη που έχει στους καλεσμένους του).* Μάριε Καριόλου, σας ευχαριστώ πάρα πολύ από καρδιάς, κυρία Πετρίδου και σας, να' στε καλά... δύναμη στο σπουδαίο έργο σας. *(Απευθύνεται στο κοινό και τους μιλάει πολύ γλυκά. Ο λόγος του και το ύφος του εκπέμπει ευγένεια, ζεστασιά και συνάμα την σοβαρότητα που απαιτείται).* Κυρίες και κύριοι, καλό βράδυ, να' στε καλά.

Researcher's commentary:

[IT IS OBVIOUS ALSO THAT THE QUESTIONS THAT CALLERS WERE POSED TO THE GUEST WAS FURTHER STIMULATED THE DISCUSSION. THAT CONFIRMS ONCE AGAIN THE NECESSITY, THE USEFULNESS AS WELL AS THE PURPOSE OF SUCH A PROGRAMME WHERE ONE INTERACTS WITH THE TELE-VIEWERS.]

(Ο Παρουσιαστής εδώ είναι πολύ σκεπτικός... εκφράζει την σκέψη του και ρωτά μια πολύ σημαντική ερώτηση. "Διψάει" να μάθει την απάντηση και γι' αυτό ζητάει από τον Καριόλου να το εξηγήσει με απλά λόγια).

Καλεσμένος 2 (Guest 2): Εδώ, μπορεί να τεθεί ένας επιστημονικός όρος της ζωής, που με αυτή την έννοια, ένα διαφοροποιημένο κύτταρο, που από το οποίο θα πάρουμε το DNA του και να το προσθέσουμε σ' ένα ωάριο, που έχουμε αφαιρέσει το DNA και το οποίο, αν θέλετε, έχουμε μετατρέψει σε μια βιολογική εργοστασιακή μονάδα παραγωγής προεμβρύων.(= **One can put forward a scientific term of "life". In a sense, taking a cell from which the DNA has been extracted and pacing it into an ovary which its own DNA removed, in effect, has transformed it into a biological factory, it has produced a unit of pre-embryos).**

Researcher's commentary:

[IT IS VERY CLEAR THAT THESE SCIENTISTS KNOW WHAT THEY ARE TALKING ABOUT AS THEY CAN GIVE A DETAILED DESCRIPTION OF ALL ASPECTS OF THE CLONING PRECEDURE].

Παρουσιαστής (Presenter): (Μιλάει δυνατά και έκπληκτος από αυτό που μόλις άκουσε). Φοβερό αυτό που λέτε. (=What you are saying is astonishing.)

Καλεσμένος 2 (Guest 2): (Συνεχίζει να εξηγά με το ίδιο υπέροχο ύφος και προσπαθεί να μεταδώσει όσα πιο πολλά μπορεί από εκείνα που ξέρει).

Θα έλεγα ότι εκείνο το κύτταρο είναι ζωντανό. (=I would say that the cell is alive).

Παρουσιαστής (Presenter): (Διακόπτει τον καλεσμένο, λόγω του ενθουσιασμού που τον διακατέχει και κάνει άλλη μια ερώτηση για να κατανοήσει καλύτερα τα γεγονότα).

Ναι... δεν είναι όμως ανθρώπινο όν ακόμη. (= But it is not a human being yet...)

Καλεσμένος 2 (Guest 2): (εξηγεί υπομονετικά). Σίγουρα σ' αυτό το στάδιο δεν είναι. Ακριβώς όταν τοποθετηθεί αυτό το διαφοροποιημένο κύτταρο το DNA του στο ωάριο...(= **Of course, at this stage it is not. At the direct moment that it is placed in the cell- the DNA in the ovary...**).

περιπτέρων». Από το βιβλίο: "Διαφυλικές Σχέσεις". Τόμος πρώτος, έκδοση ΕΛΛΗΝΙΚΑ ΓΡΑΜΜΑΤΑ.

Μαζί μας εδώ απόψε για το θέμα που ανοίγουμε, είναι ο Νίκος Κωνσταντίνου, επιθεωρητής φυσιολογικών, βιολογίας, εκπρόσωπος του Υπουργείου Παιδείας, Κύριε Κωνσταντίνου, καλωσόρισες και ευχαριστώ για την ανταπόκριση, και είναι και ο Δρ. Αντώνης Βασιλείου, ο Πρόεδρος του Παγκύπριου Ιατρικού Συλλόγου. Γιατρέ μου, κύριε Πρόεδρε καλωσόρισες και εσύ.

Καλεσμένος 1: Ευχαριστώ.

Researcher's commentary:

[THE HOST PUTS FORWARD THE PRECISE POINTS AND PHRASEOLOGY AROUND THE SUBJECT RESULTING IN AN IMMEDIATE OPPORTUNITY FOR DISCUSSION. THE KEY WORDS THAT HELP PROVIDE THIS OPPORTUNITY IS IN BOLD AND UNDERLINED].

Παρουσιαστής: Ευχαριστώ και εσάς. Σεξουαλική διαπαιδαγώγηση ή διαφυλικές σχέσεις στα σχολεία. Στον τόπο μας λοιπόν, μπαίνει στα σχολεία από φέτος, έτσι κύριε Κωνσταντίνου; Έ, τα πρώτα σας σχόλια, οι πρώτες σας αντιδράσεις και τον καθορισμό της έννοιας.

Researcher's commentary:

[WHEN THE PRESENTER ASKS GUEST ABOUT HIS COMMENTS ON THE DEFINITION OF THE TERM CROSS-GENDER RELATIONS, THE GUEST ANSWERS WITH ACCURACY AND KNOWLEDGE].

Καλεσμένος 2 (Guest 2): (με σοβαρό ύφος, δεν χαμογελά). Ε, μπορώ να πώ ότι, μέχρι τώρα γινόταν ένας είδος σεξουαλικής διαπαιδαγώγησης, βασικά μέσα από τα βιολογικά μαθήματα. Παραδείγματος χάριν, Β' Γυμνασίου, μέσα από την ανθρωπολογία διδάσκεται η ανατομία και η φυσιολογία του ανθρώπινου σώματος, το αρσενικό γεννητικό σύστημα, το θηλυκό γεννητικό σύστημα, προβλήματα που έχουν σχέση με τη λειτουργία του, αναπαραγωγικό σύστημα, με την αντισύλληψη κ.λ.π. Λόγω του ότι, όμως, οι ραγδαίες κοινωνικές αλλαγές, οι οποίες, μιλούμε διεθνώς, αλλά και στον τόπο

μας έκαναν επιτακτικότερη την ανάγκη για πιο συστηματική αλλαγή, σε εισαγωγή της σεξουαλικής αγωγής πάνω σε πιο μόνιμη βάση, γι' αυτό το Υπουργείο Παιδείας σε συνεργασία με άλλους φορείς, όπως τον Παγκύπριο Ιατρικό Σύλλογο και άλλα σώματα, αποφάσισε να εισαγάγει από φέτος και πιλοτικά και δοκιμαστικά, τη σεξουαλική αγωγή ή διαφυλικές σχέσεις, όπως έχει επικρατήσει να λέγεται, σε 3 σχολεία που θα δούμε παρακάτω, χρησιμοποιώντας τη διαθεματική προσέγγιση, χρησιμοποιώντας το λεγόμενο βιολογικό ιατρικό μοντέλο. *(βλέπει τον παρουσιαστή στα μάτια)*. Τώρα τι σημαίνει σεξουαλική αγωγή; Υπάρχει αντιλογία και διαφωνία μεταξύ διαφόρων επιστημόνων, όσον αφορά τον ορισμό της έννοιας. Βασικά, μπορούμε να πούμε ότι είναι μια έννοια πολύπλευρη και πολύπτυχη και δεν αναφέρεται μόνο στην ενημέρωση για θέμα που έχει σχέση με την έκφραση της σεξουαλικότητας, αλλά και στην ανάπτυξη και καλλιέργεια σωστών σχέσεων, σεβασμό στην καλλιέργεια, κατανόησης μεταξύ των εφήβων, των νέων και αλληλοεκτίμησης των δύο φύλων. Γενικά μπορούμε να πούμε ότι, διακρίνουμε τρεις βασικές πτυχές, στην έννοια της σεξουαλικής αγωγής. Είναι η βιολογική πτυχή, είναι η ηθική-κοινωνική και συναισθηματική και ακόμα υπάρχει και η νομική πτυχή, νομική υπό την έννοια του καθορισμού των νομικών πλαισίων μέσα στα οποία είναι επιτρεπτή η έκταση της σεξουαλικότητας. (=The Ministry of Education in co-corporation with other institutions like the Pan Cyprian Association of Doctors and others, had decided to introduce from this year, a pilot scheme for sex education or cross-gender relationships as has been held in 3 schools which we will see later, using the trans-thematic approach using the so-called biological medical model... Generally, we can say that we detect 4 basic aspects in the sense of sex education. It is the biological aspect, the ethnic-social aspect, the sentimental and even the legal aspect, (legal in the sense of determining the legal boundaries which sexuality can be expressed...)

Researcher's commentary:

[FROM THIS STATEMENT, ONE CAN SEE THAT GUEST B' IS WELL INFORMED, AS IS ABLE TO EXPLAIN IN MUCH DETAIL WHAT THE MINISTRY IS CURRENTLY DOING IN THE SCHOOL].

Παρουσιαστής: Μάλιστα!

Καλεσμένος 2: Τώρα τι σημαίνει ο όρος διαφυλικές σχέσεις; Έχει χρησιμοποιηθεί ο όρος διαφυλικές σχέσεις και έχουν χρησιμοποιηθεί αυτά τα βιβλία που βλέπετε εδώ.

Παρουσιαστής: Ναι! Τα λέει όλα κύριε Κωνσταντίνου;

Καλεσμένος 2: Να το προβάλουμε λίγο;

Παρουσιαστής: Ναι.

Καλεσμένος 2: *(δείχνει το βιβλίο στην κάμερα).* Είναι έκδοση ΕΛΛΗΝΙΚΑ ΓΡΑΜΜΑΤΑ, είναι από σεμινάρια που έγιναν στην Ελλάδα, με τη συμμετοχή πανεπιστημιακών καταξιωμένων εκπαιδευτικών. Ακαδημαϊκών κτλ. οι οποίοι αναφέρθηκαν ακριβώς, στην επιμόρφωση των εκπαιδευτικών, σε θέματα σεξουαλικής αγωγής ή διαφυλικών σχέσεων.

Παρουσιαστής: Μάλιστα.

Καλεσμένος 2: Τώρα, ο όρος «διαφυλικές σχέσεις» είναι διευρυμένος, δηλαδή, περιλαμβάνει την σεξουαλική αγωγή, αλλά και τις κοινωνικές πτυχές, τις ηθικές πτυχές, τις συναισθηματικές πτυχές και τις κοινωνικές πτυχές, τις συναισθηματικές πτυχές κλπ μεταξύ των εφήβων, των νέων κ.ο.κ. Βασικά περιλαμβάνει την σεξουαλική αγωγή, αλλά είναι πιο διευρυμένος όρος.

Παρουσιαστής: Μάλιστα. Ευχαριστώ πάρα πολύ, Πρόεδρε. Εδώ και τρία χρόνια μάχεστε γι' αυτό το πολύ ενδιαφέρον, μεγάλο κεφάλαιο, το οποίο τώρα παίρνει σάρκα και οστά. Είστε ευχαριστημένος;

Καλεσμένος 1: Ναι.

Παρουσιαστής: Τα νουθετήματα πήραν σάρκα και οστά και έγιναν νόμοι;

Καλεσμένος 1: Ναι, θα έλεγα ότι είμαι ευχαριστημένος. *(Μιλά αργά και καθαρά).* Ακριβώς, πριν τρία χρόνια, ξεκίνησα αυτήν την προσπάθεια διότι, λόγω επαγγέλματος, είμαστε οι αποδέκτες των παραγωγών αυτής της άγνοιας, της παραπληροφόρησης της νεολαίας μας και σαν υπεύθυνοι πολίτες, δεν μπορούμε παρά να ανησυχούμε ότι κάτι γίνεται, τα πράγματα αλλάζουν *(κινεί συνεχώς τα χέρια του).* Η νεολαία πλέον

ακολουθεί τους ρυθμούς της εποχής κι εμείς δεν μπορούμε να εθελotuφλούμε, να κρύβουμε την πραγματικότητα και να μην δώσουμε στην νεολαία τα εφόδια και να την θωρακίσουμε, να την θωρακίσουμε από παραπληροφόρηση, από επιτήδειους οι οποίοι εκμεταλλεύονται την άγνοια της νεολαίας μας, γι' αυτό κρούσαμε πρώτοι τον κώδωνα του κινδύνου, είχα μια συνεχή επαφή με τον Υπουργό Παιδείας, *(ο παρουσιαστής τον βλέπει προσεχτικά)* δώσαμε τις δικές μας απόψεις και γραπτά και προφορικά και είμαι ευτυχής να πω ότι μπήκε το νερό στ' αυλάκι και από φέτος αρχίζει σε πειραματική βάση, σε τρία σχολεία, όπως ακριβώς ανέφερε και ο κύριος Κωνσταντίνου, η σεξουαλική αγωγή στα σχολεία.

Παρουσιαστής: Κύριε Κωνσταντίνου. Σας ικανοποιεί αυτή η πορεία και ως σκοπός και ως... *(σταματά)* ε...;

Καλεσμένος 2: Βεβαίως, μας ικανοποιεί, συμμερίζομαι τις απόψεις του γιατρού ότι, σε μια μερίδα της νεολαίας υπάρχει άγνοια, παρόλο που βασικά πράγματα διδάσκονται. Και οπωσδήποτε είναι αναγκαιότητα, ν' αποφεύγονται πολλές αρνητικές προεκτάσεις της σεξουαλικότητας, όπως είναι πρόωρες σχέσεις, σεξουαλικές σχέσεις, δημιουργία ψυχικών τραυμάτων από πρόωμη σχέση. Όταν ο έφηβος ή η έφηβη είναι ανώριμοι να δεχθούν μια τέτοια σχέση, η ανάγκη πολλές φορές ανεπιθύμητων εγκυμοσύνων, άρα η ανάγκη έκτρωσης με τα συνεπακόλουθα, τα βιολογικά και τα ψυχολογικά τραύματα που μπορεί να αφήσουν στα παιδιά. Επομένως, συμφωνώ απόλυτα με το γιατρό ότι, είναι ανάγκη να μπει σε πιο συστηματική βάση η διαφώτιση των νέων, ώστε να αποφευχθούν αυτά τα αρνητικά αποτελέσματα από την άγνοια που υπάρχει.

Παρουσιαστής(Presenter): *(βλέπει την κάμερα)*. Προτού προχωρήσουμε και ενημερώσουμε, να ανακοινώσουμε ότι, απόψε ανοίγουμε το θέμα, αλλά όπως συχνά-πυκνά λέμε, η δεοντολογία ενός θέματος δεν εξαντλείται σε μια εκπομπή. Θα γίνουν και δυο και τρεις, αν χρειαστεί, εκπομπές, έτσι το αναγγέλλουμε, θα φέρουμε και θεολόγους, θα φέρουμε και ψυχολόγους, θα φέρουμε, ε, απ' όλο το φάσμα της κοινωνίας μας, ειδικούς και άλλους, για να εξαντλήσουμε ή τουλάχιστον να καλύψουμε μεγάλα και πολλά κεφάλαια αυτού... εντάξει, απόψε το ανοίγουμε το κεφάλαιο αυτό, *(βλέπει την κάμερα)* ε, πρόεδρε, ε, πολλά προβλήματα λοιπόν, αφορούν τη σωστή διαπαιδαγώγηση για να πάμε παρακάτω. **.(= 2 or even 3 programmes will be done. We will bring theologians, we will bring psychologists, from all the fabric of our**

society, specialists and others, to exhaust or at least cover big important chapters regarding this... alright, so tonight we open a new chapter, well Mrs. President, many problems then, have to do with the correct education so as to be able to go further.) Δηλαδή, σ' αυτά τα χρόνια, δεκαετίες και αιώνες καμιά φορά. Τουλάχιστον να μην πάμε στην αρχαιότητα μεταχριστιανικά και εδώ.

Researcher's commentary:

[IN THIS PROGRAMME, IT WAS MADE QUITE CLEAR THAT THE SUBJECT AT HAND COULD NOT BE EXHAUSTED WITHIN SUCH A TIGHT TIME LIMIT, ESPECIALLY WHEN THE OPINIONS CLASH AND COVER A WIDE RANGE OF THE CONTINUUM]

Καλεσμένος 1: Είπατε προηγουμένως και πολύ εύστοχα ε, το σεξ είναι το κυρίαρχο στοιχείο σε όλους μας, σε κάποιο στάδιο της ζωής μας (*χαμογελά*) και αυτό το στάδιο δεν είναι μικρό αλλά μεγάλο και κυρίως βέβαια, είναι το κυρίαρχο στοιχείο στην νεολαία μας. (*κινεί πολύ τα χέρια του*). Παίρνει ερεθίσματα καθημερινά, από τα μέσα, τον τύπο, στην καθημερινή ζωή, μια διαφήμιση, τα ηλεκτρονικά, όλα έχουν...

Παρουσιαστής (Presenter): (*διακόπτει*). Και να σχολιάσω μια διαφήμιση δεν θέλω να πω όνομα, μια γιγαντοοθόνη, την βλέπουν μικροί και μεγάλοι και διερωτάται το παιδί γιατί μπαμπά δείχνουν τους κώλους τους. Και ρωτώ, γιατί γιατρέ; (=And I would like to comment on an advertisement, I don't want to mention the name, one giant screen, which the children and adults watch, and the kid asks, why Daddy, do they show their asses? And so I ask, doctor...)

Καλεσμένος 1: Ναι γιατί πουλά. (= Yes, because it sells...)

Researcher's commentary:

[HERE, ONE CAN SEE THAT THE HOST SUCCESSFULLY BROUGHT THE DISCUSSION BACK ON COURSE AS GUEST A' RESPONDED WITH THE PHRASE «BECAUSE IT SELLS».

How?

Παρουσιαστής: Και δεν είναι από σεμνοτυφία κύριε Γεωργιάδη, με συγχωρείτε κύριε Κωνσταντίνου.

Καλεσμένος 2: Εμπορευματοποίηση της σεξουαλικότητας.

Παρουσιαστής: Πουλάω αυτό το κομμάτι κρέας λοιπόν.

(Επικρατεί σύγχυση. μιλούν και οι τρεις μαζί).

Καλεσμένος 1: Διαφήμιση νερού, με μια γυμνή γυναίκα. Διαφήμιση κεραμικών, με μια γυναίκα που μπαίνει στο μπάνιο γυμνή. Λοιπόν, όλα αυτά, γιατί; Γιατί είναι ένα θέμα, ένα βίωμα που καθημερινά το ζούμε σε όλες τις εκφράσεις, ακόμα και στις καθημερινές, απλές κουβέντες που κάνουμε, όλο αναφερόμαστε άμεσα ή έμμεσα στο σεξ, άρα είναι ένα κυρίαρχο στοιχείο, ιδιαίτερα στη νεολαία μας, που εμείς επιμείναμε και ευτυχώς γίνεται πραγματικότητα ότι, έπρεπε να θωρακίσουμε τα πρώτα μαθήματα σεξουαλικής αγωγής, κατά κάποιους, από την μητέρα με το παιδί, για να μην βρουν στην νεογνική ηλικία, ο θηλασμός, οι γονείς, για να μην βρουν τα σωστά μηνύματα πρέπει να είναι και οι ίδιοι ενημερωμένοι. Ίσως να είναι έκφραση της σεξουαλικής ζωής.

Παρουσιαστής: Και έτοιμοι.

Καλεσμένος 1: Και ακριβώς, επειδή στη δική μας την κοινωνία, με τα ταμπού, με τη σεμνοτυφία που μας διακρίνει και με την άγνοια, είναι, που δυσκολεύουν τα πράγματα, γι' αυτό τώρα, παραμένει μοναδικό εργαλείο το σχολείο, το οποίο θα εκπαιδεύσει και θα ετοιμάσει γονείς για την αύριο.

Παρουσιαστής: Αυτό το περίμενα για να ετοιμάσει κύριε Κωνσταντίνου, έτσι;

Καλεσμένος 2: Συμφωνώ κι εγώ απόλυτα ότι, οι γονείς και η οικογένεια είναι το βασικό κύτταρο της κοινωνίας και από τις ορθές στάσεις και συμπεριφορές και επηρεάζονται σε μεγάλο βαθμό και τα παιδιά. Αυτά που λένε, να τα εφαρμόζουν στην πράξη. Δηλαδή, δεν είναι αρκετό, οι γονείς να διδάσκουν θεωρία, «μην κάνεις αυτό», «μην κάνεις εκείνο» και η ίδια η πολιτεία να είναι κακό πρότυπο. Τα παιδιά δεν πείθονται και ακολουθούν το δικό τους δρόμο και γι' αυτό το λόγο εμείς, ως Υπουργείο Παιδείας, δίνουμε μεγάλη σημασία στην τριμερή συνεργασία του σχολείου, των εκπαιδευτικών και των γονιών και των μαθητών.

Καλεσμένος 1: Το μάθημα θα έχει σαν στόχο, να ενημερώσει το παιδί, πάνω σε θέματα σεξουαλικής αγωγής. Είναι όλα εκείνα... Όλα αυτά μαζί, είναι η σεξουαλική αγωγή και εδώ θέλω να τονίσω το εξής: επειδή υπάρχει η λανθασμένη εντύπωση από μερικούς ότι, σεξουαλική διαπαιδαγώγηση σημαίνει, να μαθαίνουμε το παιδί πώς γίνεται το σεξ ακόμα και να το προτρέπουμε. Αυτό δεν είναι βέβαια σεξουαλική αγωγή.

Παρουσιαστής: Και πρέπει να συμφωνήσω σε πάρα πολλά φαντάζομαι. *(χαμογελά)*.

Καλεσμένος 2: Βεβαίως και ασφαλώς χρειάζεται και επιμόρφωση, έτσι, των γονιών, διότι πολλά πράγματα δυστυχώς τα αγνοούν και πιθανόν κάποτε, να πληροφορούν λανθασμένα τα παιδιά τους. Υπάρχει σχολή γονέων, που όσοι θέλουν, μπορούν να την παρακολουθούν, αλλά δυστυχώς, είναι μικρό το ποσοστό παρακολούθησης.

Παρουσιαστής: Δεν έχουν και το χρόνο...

Καλεσμένος 2: Ναι, δεν έχουν χρόνο κλπ υπάρχουν και βιβλία πάρα πολλά αξιόλογα και ξένα και δικά μας, που μπορούν να επιμορφωθούν οι γονείς, τους δίνουν κατευθυντήριες γραμμές σωστής διαπαιδαγώγησης και μπορούν να έρθουν...

Παρουσιαστής: Και πιο εκλαϊκευμένες εκδόσεις ως υπουργείο.

Καλεσμένος 2: Βεβαίως!

Παρουσιαστής: Ο ρόλος της πολιτείας και της κοινωνίας ξεκινά και ο ρόλος της οικογένειας μαζί δίπλα.

Καλεσμένος 2: Βεβαίως.

Παρουσιαστής (Presenter): Τώρα πως προσφέρεται «το μάθημα», σε εισαγωγικά, γιατί δεν είναι μάθημα, πώς το θέλετε και πώς θα γίνει. (=different civilizations, cultures. Here we have a tradition, which perhaps we are forgetting.)

Καλεσμένος 1: Το μάθημα...

Παρουσιαστής: Τι νομίζετε...ναι... *(διακόπτει)*

Καλεσμένος 1: Το μάθημα θα έχει σαν στόχο, να ενημερωθεί το παιδί, πάνω σε θέματα, σε όλα τα θέματα που έχουν σχέση με τη σεξουαλική διαπαιδαγώγηση και εδώ θέλω να τονίσω το εξής: Επειδή υπάρχει η λανθασμένη εντύπωση από μερικούς, ότι σεξουαλική διαπαιδαγώγηση είναι να μαθαίνουμε το παιδί πώς γίνεται το σεξ ή ακόμα το προτρέπουμε το παιδί να κάνει σεξ.

Παρουσιαστής: Δεν είναι αυτό το πράγμα (διακόπτει)

Καλεσμένος 1: Αυτό δεν είναι βέβαια η σεξουαλική αγωγή. Σεξουαλική αγωγή...

Παρουσιαστής: Κάνουν και τα ζώα σεξ, έτσι; (χαμογελά)

Καλεσμένος 1: Σεξουαλική αγωγή είναι και πώς θα αποτρέπει το παιδί από πρόωρες σεξουαλικές σχέσεις.

Παρουσιαστής: Μάλιστα, μπράβο, πολύ ωραία κύριε Βασιλείου.

Researcher's commentary:

[GUEST A (WHO IS THE PRESIDENT OF THE PAN CYPRIAN UNION OF DOCTORS) AND GUEST B (INSPECTOR OF THE MINISTRY OF EDUCATION AND CULTURE), ADDS AND REINFORCES THE DISCUSSION USING SIMILAR IMPORTANT KEY WORDS AND SO MOVING THE DISCUSSION FORWARD].

Καλεσμένος 1 (Guest 1): Σεξουαλική αγωγή είναι και η συνειδητή επιλογή του παιδιού για σεξουαλική πράξη, όποτε εκείνο κρίνει κατάλληλη τη χρονική περίοδο. (= **Sexual education is a conscious choice of the teenager for sexual action, where he decides the appropriate time period...**) Σεξουαλική αγωγή είναι να προστατέψει τον εαυτό του, σε περίπτωση σεξουαλικής πράξης, σαν επακόλουθα μιας σεξουαλικής πράξης, η οποία γίνεται όχι συνειδητά, ασθένειες, ανεπιθύμητες εγκυμοσύνες, ακόμη θα έλεγα, σεξουαλική αγωγή είναι όλα εκείνα τα οποία θωρακίζουν το παιδί, σε περίπτωση που θα αποφασίσει ότι είναι ώριμο για σεξ, σχέσεις, να ξέρει γιατί το κάνει και πως το κάνει, να μπορεί να διαχωρίσει την σεξουαλικότητα από την αναπαραγωγή, να μπορεί να προγραμματίσει την οικογένειά του. Όλ' αυτά μαζί είναι σεξουαλική αγωγή.

Παρουσιαστής: Και έρχομαι σ' ένα πολύ όμορφο ενδιαφέρον κεφάλαιο, σίγουρα αλλά, άρα σεξουαλική, προσθέτω, ίσως στον στοχασμό του κυρίου Βασιλείου είναι και η σωστή κρίση, ωρίμανση αν θέλεις, ωριμότητα του νέου, ως ιδιοσύστατη, ως ρόλος, άνθρωπος λοιπόν με άνθρωπο, συνάνθρωπος είναι, και όχι εγώ είμαι το αντράκι και είναι η γυναίκα, γιατί υπάρχει μια άγρια, βάνανυση, κλειστή, θα έλεγα, στις περιοχές της Μεσογείου, πάνω σ' αυτό το κεφάλαιο. (χαμογελά)

(Εδώ ο κύριος Κωνσταντίνου προσπαθεί να μιλήσει και δεν τον αφήνουν: ξεφυσά)

Καλεσμένος 1 (Guest 1): Δεν είναι λαφυραγωγία του αρσενικού προς το θηλυκό(=**The female is not a conquest of the male**). Είναι μια ισότητα φύλων, είναι εκείνη η σχέση αβρότητας, που πρέπει να διακατέχει...

Παρουσιαστής (Presenter): Εκτίμηση. (=Appreciation)

Καλεσμένος 2 (Guest 2): Εκτίμηση. Αν το σεξ συνδυάζεται και με τον έρωτα, που έτσι πρέπει να είναι, τότε είναι ότι καλύτερο μπορεί ν' απολαύσει η ανθρώπινη ύπαρξη στην ζωή. (= **Appreciation. If sex is combined with love and that's the way it should be, then it is the best that the human being can enjoy in life...**)

Researcher's commentary:

[HERE, THE 2ND CALL-IN VIEWER INTERVENES AND PUTS FORWARD A QUESTION WHICH CAUSES A DILEMMA, REGARDING WHETHER THERE IS HARMONY BETWEEN SCIENCE AND RELIGION, OR WHETHER BY EDUCATING YOUNGSTERS ABOUT SEX, WE ENCOURAGE THEM TO DO IT MORE EASILY WITHOUT ANY PROBLEMS.]

Παρουσιαστής: Κύριε Κωνσταντίνου

Καλεσμένος 2: Να προσθέσω κάτι...

Παρουσιαστής: Παρακαλώ.

Καλεσμένος 2: Ακριβώς, μια βασική διαφορά του ανθρώπου από τα άλλα ζώα, είναι ότι ο άνθρωπος, πέρα από της βιολογικής, έχει και την πνευματική υπόσταση πολύ διαφορετικές, πρέπει να συνδυάζεται και η βιολογική και η πνευματική του πλευρά, είναι πολύ σημαντικό αυτό.

Παρουσιαστής: Πώς προσφέρεται λοιπόν; Ή μάλλον τι γίνεται; Είναι διαφορετικοί οι πολιτισμοί, οι κουλτούρες. Εδώ έχουμε μια παράδοση, την οποία ξεχνάμε, έτσι; Την ξεχάσαμε ίσως. Με χίλιες δυο αρετές.

Καλεσμένος 2 (Guest 2): Μελετώντας τη διεθνή πρακτική, τη διεθνή βιβλιογραφία, βλέπουμε διάφορες προσεγγίσεις στην Αγγλία, πώς προσφέρεται περισσότερο ως ξεχωριστό μάθημα. στις Σκανδιναβικές χώρες προσφέρεται διαθεματικό, δηλαδή ενταγμένο μεταξύ των μαθημάτων, στις διάφορες ειδικότητες και ενταγμένο στην κουλτούρα του σχολείου. Στην Κύπρο θα χρησιμοποιήσουμε και τις δύο προσεγγίσεις.
(= Studying the international practice, the international bibliography, we see the different approaches in England e.g. (sex education) are being offered more as a separate class. In the Scandinavian countries, a trans-thematic, approach is incorporated between the subjects in the several specialities and incorporated into the school culture. In Cyprus, we will use both approaches.)

Researcher's commentary:

[AGAIN, ONE CAN SEE THAT GUEST B HAS CONSIDERABLE KNOWLEDGE ON THE SUBJECT AND IS HIGHLY INVOLVED IN THIS TO THE EXTENT THAT HE IS ABLE TO SAY WHICH COUNTRIES ARE DOING WHAT AROUND EUROPE].

Καλεσμένος 2: Κατόπιν απόφασης του Υπουργού Παιδείας και με συνεννόηση με τον Ιατρικό Σύλλογο, η πρώτη προσέγγιση, η οποία θα είναι διαθεματική, δοκιμάζεται σε τρία σχολεία δοκιμαστικά και σ' αυτή θα εμπλέκονται διάφορες ειδικότητες, όπως οι θεολόγοι, φιλόλογοι, οικιακή οικονομία, ιδεολόγοι και γυμναστές και θα εξηγήσω γιατί βάλαμε αυτές τις ειδικότητες. Και οι βασικές ενότητες που περιλαμβάνονται είναι, επικοινωνία. Τρεις περίοδοι πως επικοινωνούν μεταξύ τους τα παιδιά, πως θα μάθουν να είναι καλοί ακροατές, μπορεί να χρησιμοποιηθεί "ιδεοθύελλα", για να εκφράσουν οι ίδιοι οι μαθητές, πως αντιλαμβάνονται τη σεξουαλικότητα τους.

Παρουσιαστής: Μ' άρεσε αυτό. Το ακούμε αλλιώς, ιδεοθύελλα (brainstorming), όπως λέγεται. Μπράβο! (ενθουσιασμός)

Καλεσμένος 2: Το δεύτερο είναι οι σχέσεις, τι είναι η σχέση; Ποια είναι η σχέση μεταξύ των μαθητών, ποιος είναι ο ρόλος των γονιών, ποιες είναι οι σχέσεις μέσα στην οικογένεια, οι αξίες, η ταξινόμηση των αξιών κτλ. Η Τρίτη ενότητα είναι η λήψη αποφάσεων, που είναι πολύ σημαντικό, μπορεί να ενημερώνονται τα παιδιά μας κτλ, αλλά την τελική απόφαση θα την πάρουν οι ίδιοι. Και αν δεν έχουν τη σωστή προπαίδεια, ώστε να είναι σε θέση να παίρνουν τις σωστές αποφάσεις, όχι μόνο σε θέματα σεξουαλικής αγωγής, αλλά σε βασικά θέματα, τα οποία θα επηρεάσουν την μετέπειτα ζωή τους, είναι πολύ σημαντικό τούτο, να καλλιεργήσουμε κριτική σκέψη στους νέους μας, ώστε να είναι σε θέση, εκεί που πρέπει να πάρουν απόφαση, να παίρνουν τη σωστή απόφαση και κάνω μια παρένθεση εδώ, κρίνοντας κι από τα δικά μου παιδιά, δεν έχω παράπονο, αλλά ακούν μεν τι τους λέμε, αλλά την τελική απόφαση την παίρνουν οι ίδιοι και κάποτε, δυστυχώς, κάποτε μπορεί να πάρουν και λανθασμένες αποφάσεις, που μπορεί να τους δημιουργήσουν προβλήματα.

Παρουσιαστής: (διακόπτει) Να σας ρωτήσω κάτι, ενώ μιλούσαμε έτσι χωρίς παρεξήγηση.

Καλεσμένος 2: Ναι.

Παρουσιαστής: Έρχεται, και δεν είναι άσχημο και καλά κάνουμε και καλά κάνει η πολιτεία, να υιοθετεί, να εισαγάγει κι αυτό το μάθημα, ενώ μιλούσατε όμως έγινε ένα κλικ που λέμε ότι, ο δάσκαλος, ο καθηγητής είναι κάτι άλλο, αυτά τα χρόνια πρέπει να τον θωρακίσουμε, να τους προσθέσουμε αυτή την παράμετρο, τι λέτε; Κάνω έτσι λίγο τον δικηγόρο του διαβόλου, άρα ένας παιδαγωγός, σωστό... Έχουμε καλή παιδεία πολλή ύλη...

Καλεσμένος 2: Η παιδαγωγική σχέση μαθητή-δασκάλου είναι πολύ σημαντική και η επικοινωνία και μέσα από τα διάφορα μαθήματα, ο δάσκαλος είναι σωστός και μπορεί να προεκτείνει το μάθημα και τέτοια διαπαιδαγώγηση πχ μέσα από το μάθημα των Νέων Ελληνικών, πάρα πολλά κείμενα έχουν τέτοια, σωστών σχέσεων. Και μέσα από τα αγγλικά.

Παρασυστήσις: Αντά ποτῶ, γιατί ἐνὰ τέτοιο μάθημα θα πρέπει να εἰσάχθῃ σε πλοῦτικη βάζη;

(Ζῶγυση...μὲν οὐκ ἔστι).

Καλῶς: 1: Εἰμὲν πιστεύομεν ὅτι, ἡ σεξουαλικὴ αἵτις πρέπει να εἶναι αὐτόνομο μᾶθημα, δηλαδὴ ὅταν μετὰ τὴν τᾶξην, να ἔρπεις ὅτι, αὐτὴν τὴν ὥρα, ἐκεῖνο που ο μᾶθητὴς θα διδάχθῃ, θα εἶναι αὐτὸ που ἔχει: σεξουαλικὴ διαπαιδαγώγησις. Να ἔρπει ὅτι αὐτοὶ θα διδάξουν τὸ παιδί, εἶναι εἰδικὰ άτομα πέραν αὐτοῦ τοῦ γίνεσθαι τίς ἀλλὰς ὥρες...

Παρασυστήσις: Λόγω ἐλλείψεως ὁμῶς, κύριε Βασιλείου, λόγῳ ἀνεπαρκείας, τι κατάρτιση πρέπει να ἔχεις;

Καλῶς: 1: Εἶναι μὴ οἰμαδὴ ἐργασία, ἀπὸ εκπαιδευτικὸν βέβαια, που ἔχουν καὶ τὸν κύριο λόγο. Να ἔχουν υποστεί μὴ εἰδικὴν ἐκπαίδευσιν, μὴ μὲν ὥρα, να συμπληρωμαθῇ γιὰ τοῦς, ποῖος θα διδάξῃ φυσιογνωσία, ἀνατομία γυναικῶν ὁργάνων, πρέπει να συμπληρῶν ψυχολόγοι, νάρεται καὶ ἡ ψυχολογικὴ πλευρὰ τῆς σεξουαλικῆς αἵτις, κοινωνικοὶ λειτουργοὶ, ἀπὸ εἶναι μὴ οἰμαδὴ ἐργασία, μετὰ αὐτὸν τὴν ὥρα, θα προσεγγίξῃ μετὰ ὁμαδὴν τὸ θέμα τῆς σεξουαλικῆς αἵτις καὶ γιὰ να γίνεσθαι καὶ ἐκεῖνος που τὸ διδάσκει, να εἶναι ὁμαδὸς, να μὴν προκαλεῖ ἰδιώματα στο παιδί.

Παρασυστήσις: Μοιάζει σὰν τὴν μὴν στο γάλα, ἄς καὶ δὲν νάρεται τίποτε ἄλλο, χάος μετὰ τῶν υπολογιστῶν μαθημάτων, ἀν ἡ κοινωνία οὐκ ἀληθῶς ἐπαρκεῖται ἀλλὰς, τὸ μετὰ να φαντάζει πολυτέλεια, τι εἶναι τῶρα αὐτό; Πρέπει ὅλο το πλάνο, το θεσμικὸ, που ἔχει να κάνει με τὸν πολιτισμὸ καὶ τὴν παιδεία.

Καλῶς: 1: Δὲν νομίζω ὅτι εἶναι θέμα συγκροτῶν, μετὰ τῶν ἀντικειμένων καί...

Παρασυστήσις: Κύριε Βασιλείου, θα συνεχίσουν να μαθαίνουν οἱ γυμναστές θα συνεχίσουν να γυμνᾷ, διαφημίσεις, θα συνεχίσουν, δὲν ἔρπει μετὰ, στα περὶ τῆς, εἰκόνες, οἱ πορνόταινις, τα πορνόποδοίκα, τα βίτσια, τα μαστρυώματα, το ἴτερεται,

ἡδὴ κρυπτε Κωνσταντίνου... Ἐστὶν μία ἀληθάς αὐτοψυχὸν τῶν νέων, δηλαδὴ ὅτι καὶ να τοῦ κάναρ ἀπὸ δού, θὰ ἤθελε αὐτὰ ἐργάσια σαῖς, νάστε στήνοντο!

[illegible]

Καταρχήν 1 : Αν' ότι αναλαμβάνετε, κύριε Χαραλάμπδη, αυτό το μοντέλο το οποίο έχουμε προτείλει, ξέφρευσαν την ακαδημαϊκή προσέγγιση, ούτως ή άλλως, μέσαστα διαφορά παθήματα, το κάνουν αυτήν την κατάσταση...

Παρανομιότητα: Καλά, όλ' αυτά, δεν διαφωνεί κανένας, όλ' αυτά να είναι συνδεδεμένα με μια φιλοσοφική... Έχουμε τηλεθεατές, να...

Κατασκευή 2: Ανάλα λένε ότι, στο τέλος της σχολικής χρονιάς, θα γίνει μια αξιολόγηση, θα ληφθούν αποφάσεις...

Παρανομιότητα: Ναι, πολύ ωραία, ν' ακουσουμε τον Πανίκο Σταυριανό. Καλήσπέρα σας, και καλωσορίστε στην εκπομπή μας.

Τηλεθεατής 1 (Televiewer 1): Καλησπέρα σας, και συγχαρητήρια για το ωραιότατο σας πρόγραμμα, κύριε Χαραλαμπίδη, εγώ θα ήθελα να σταθώ κάνοντας τον λίγο συνήγορο του διαβόλου ακριβώς καλόβουλα όμως για να έχουμε καλύτερες αποδόσεις όσον αφορά το όλο πρόγραμμα και την εφαρμογή στα σχολεία μας. Θα ζητήσω κατά πόσον υπάρχουν στατιστικά στοιχεία περισσότερο στον πρόεδρο είναι η ερώτησή μου. **(= I will direct my question to the President which is, how much more statistical evidence is there?)** Αντώνη έχουμε στατιστικά στοιχεία. *(Ο Καλεσμένος 2 βγάζει τα γυαλιά του και αρχίζει να ψάχνει τα χαρτιά του μάλλον για να βρει στοιχεία που ζητά ο τηλεθεατής).* Σε σχέση με... από πολλές χαμηλές ηλικίες, αφροδίσια νοσήματα σε νέους, αν θέσουμε εμείς υπόβαθρο. *(Ο Βασιλείου, ακούει προσεχτικά τον Σταυριανό).* Σας ευχαριστώ.

Παρουσιαστής: Ευχαριστώ πολύ. *(ο παρουσιαστής παίρνει σημειώσεις).* Κρατήστε τις σημειώσεις σας, να πάμε στο δεύτερο τηλεθεατή Θεόδωρο Χατζηχριστοδούλου. Ο χρόνος μας τελειώνει. Καλησπέρα σας κύριε Χατζηχριστοδούλου από Πάφο.

Τηλεθεατής 2 (Televiewer 2): Καλησπέρα, εγώ θα ήθελα να ρωτήσω, η σεξουαλική διαπαιδαγώγηση θα ωθεί τους νέους έτσι ψυχολογικά να το κάνουμε τους ασφαλούς γιατί έχουν κάποιες γνώσεις και μήπως ρωτηθεί η γνώμη, τη θρησκεία, μήπως αυτό το "ου μοιχεύσεις" μήπως αυτή η διαπαιδαγώγηση θα ωθεί τους νέους τι θα γίνει. Έχει βρεθεί κάποια "χρυσή τομή" μεταξύ επιστήμης και θρησκείας; Τι γίνεται με αυτά τα θέματα; **(= Sex education will push the youth psychologically to do it safely, because they possess a certain knowledge, and regarding the question of the opinion of religion, concerning committing adultery. Has a harmony been found between science and religion?)**

Researcher's commentary:

[HERE, THE 2ND CALL-IN VIEWER INTERVENES AND PUTS FORWARD A QUESTION WHICH CAUSES A DILEMMA, REGARDING WHETHER THERE IS HARMONY BETWEEN SCIENCE AND RELIGION, OR WHETHER BY EDUCATING YOUNGSTERS ABOUT SEX, WE ENCOURAGE THEM TO DO IT MORE EASILY WITHOUT ANY PROBLEMS].

[GUEST A' ANSWERS THAT SEX EDUCATION DOES NOT ENCOURAGE SEX BUT PROTECTS THE YOUNG BY TAKING A CONSCIOUS DECISION AS TO WHEN AND WHERE HE WILL BE READY, TO HAVE THE KNOWLEDGE...].

Παρουσιαστής: Ευχαριστώ και εσάς! Γιατρέ!

Καλεσμένος 1 (Guest 1): Οι δύο ερωτήσεις είναι περίπου ταυτόσημες. Μήπως η σεξουαλική αγωγή έχει ανεπιθύμητες ενέργειες ή μήπως το έχω πει και προηγουμένως θα το επαναλάβω. Σεξουαλική αγωγή δεν προτρέπει προς το σεξ, είναι η θωράκιση του εφήβου από το σεξ, η συνειδητή επιλογή για το πότε θα αποφασίσει ότι είναι έτοιμος, και πότε είναι έτοιμος, να έχει τη γνώση ...(=Sexual education does not encourage youth towards to experiment with towards sex, it is a protection to the teenager in all related matters..., it is the avoidance of sex, the conscious choice for when he will decide that he is ready and when he is ready, to have the knowledge...) του αντικειμένου, και τώρα έχει γνώση του αντικειμένου, εάν δεν μπορούμε να αντιληφθούμε ότι η κοινωνία έχει αλλάξει, και δεν μπορούμε να δούμε τις πραγματικότητες. Η πραγματικότητα είναι ότι η νεολαία μας ακολουθεί τους ρυθμούς της σημερινής εποχής και μεταφέρονται από τη μια χώρα στην άλλη, σ' εμάς από την Ευρώπη ή άλλες χώρες με ταχύτατους ρυθμούς, μέσω των μέσων, ας μην κρυβόμαστε πίσω από το πρόβλημα, ας αντιμετωπίζουμε το πρόβλημα, εάν δώσουμε εκείνα τα εφόδια στα παιδιά, να τα θωρακίσουμε.

Παρουσιαστής: Υπάρχουν και στατιστικά στοιχεία;

Καλεσμένος 1: Όσον αφορά τα στατιστικά στοιχεία, υπάρχουν όπως είτε και ο κύριος Κωνσταντίνου προηγουμένως, υπάρχουν διάφοροι τρόποι προσέγγισης. Άλλες χώρες ξεκινούν από τα δημοτικά, άλλες χώρες ξεκινούν από την Α' Γυμνασίου, άρα δεν έχουμε, όπως είπε ο συνάδελφος κύριος Σταυριανός, δυσάρεστα στατιστικά.

Παρουσιαστής: Έχουμε άλλους δυο... θέλετε να προσθέσετε κάτι; Κύριε Κωνσταντίνου;

Καλεσμένος 1: Θωράκιση και σωστή ενημέρωση των νέων, προτρέπουμε τους νέους να είναι εγκρατείς, να μην ξεκινούν από μικρή ηλικία.

Παρουσιαστής: Κύριε Κωνσταντίνου η προτροπή δεν είναι εντεταγμένες. Πρέπει να θωρακιστεί με όλο εκείνο το υπόβαθρο, δηλαδή δεν μπορώ να του κάνω το μάθημα στην τάξη αλλά η κοινωνία έξω να είναι.

Καλεσμένος 1: Ακριβώς.
(Σύγχυση)

Παρουσιαστής: Έχω δυο τηλεθεατές από το Λονδίνο. Ο Τάκης Κουταλιανός. Τελειώνουμε όπου νανε. Καλησπέρα σας.

Τηλεθεατής 3 (*the 3rd call-in viewer, from London, reacts and intervenes intensely*).
Τάκης Κουταλιανός: Καλησπέρα! Λυπάμαι που ακούω από' αυτούς τους ανθρώπους να ενσωματώσουν ότι πρέπει να μπει η σεξουαλική αγωγή(= **It is sad to hear from these people that sex education should be taught in schools...**).

Παρουσιαστής: (θυμωμένος) Την άποψη σας κύριε, παρακαλώ, την λύπη σας για σας, την άποψη πάνω στο θέμα.

Researcher's commentary:

[AS ONE CAN SEE, THROUGH THIS DISCUSSION, MUCH DEBATE HAS BEEN CREATED AND THIS IS IN TURN ATTRIBUTED TO THE FACT THAT IT STIMULATES PEOPLE TO THINK AND PARTICIPATE IN THE DISCUSSION. IT SO AFFECTED PEOPLE IN GENERAL, THAT SOMEONE CALLED ALL THE WAY FROM LONDON TO COMMENT ON THE ASPECT OF SEX EDUCATION. THIS SUBJECT OBVIOUSLY IS TO DO WITH EDUCATION, WHICH COMES UNDER THE MORE GENERAL UMBRELLA OF SOCIAL MATTERS.]

Τηλεθεατής 3 (Televiewer 3): Τάκης Κουταλιανός: Η άποψη μου είναι ότι ζω στο Λονδίνο για χρόνια. (χαμογελά ο κύριος Κωνσταντίνου) Έχει τώρα 30-40 χρόνια που διδάσκουν αυτά τα πράγματα στο σχολείο του Λονδίνου, όπου στην Αγγλία πηγαίνουμε από το κακό στο χειρότερο. Δεν νομίζω ότι είναι κάτι το σωστό μέσα στην Κύπρο αυτό το πράγμα να διδάσκεται (= **I do not think that it is right for this to be taught in Cyprus...**) Γιατί δεν πιστεύω ότι δεν υπάρχουν ικανοί άνθρωποι να συνεχίζουν να

μιλούν για σεξουαλικά πράγματα. Εγώ πιστεύω μια κοινωνία όπως την δική μας... ευχαριστώ!

Παρουσιαστής: Πρέπει ο νέος, θα πρέπει ο νέος, Περιμένετε! Κλείσατε; Πάμε και στον τηλεθεατή τον τελευταίο. Θεοχάρης, καλησπέρα σας!

Τηλεθεατής 4 Θεοχάρης: Ναι, θα ήθελα να ρωτήσω, συχνά ακούμε. Θα το αξιολογήσουμε, θα κάνουμε το άλλο, θα το αξιολογήσουμε, και ώστε δεν έχουμε δει αξιολογήσεις, θα ήθελα να ρωτήσω όταν είπε ο κύριος θα δούμε τις δύο προσεγγίσεις και θα τις αξιολογήσουμε τι θα αξιολογήσουν ή στο μέλλον θα γίνουν αυτά τα πράγματα;

Παρουσιαστής: Ευχαριστώ κι εσάς: (γυρίζει προς τους καλεσμένους του χαμογελώντας) Από μισό λεπτό! Ναι, κύριε Κωνσταντίνου.

Καλεσμένος 2: Ε, όσον αφορά το θέμα που έθεσε ο τηλεθεατής από την Αγγλία, τα προβλήματα που υπάρχουν στην Αγγλική κοινωνία δεν είναι από την απορία των μαθητών, είναι απορία πολλών παραγόντων της ίδιας της κοινωνίας, τον ρόλο που παίζουν τα μέσα μαζικής ενημέρωσης, η φθορά των θεσμών που υπάρχει, είναι πολύ παραγοντικό το πρόβλημα, δεν είναι μονοσήμαντο, να πούμε ότι όλα αυτά, εδώ και πολλά χρόνια, ενημερώνονται σωστά οι μαθητές μας μέσα στα σχολεία. Όσον αφορά την αξιολόγηση και υπάρχει σχέδιο αξιολόγησης. Θα γίνει αξιολόγηση και με πολύ προσοχή θα προχωρήσουμε την μονιμοποίηση του θεσμού.

Παρουσιαστής: Είναι δύσκολο το θέμα, δεν είναι έτσι απλό.

Καλεσμένος 2: Βεβαίως.

Καλεσμένος 1: Δεν θ' απαντήσω στο ερώτημα του πρώτου γιατί όπως φαίνεται, δεν έχω ακούσει την εκπομπή, εκείνο που θα έλεγα είναι εκτίμηση ότι είναι ένα πολυδιάστατο θέμα που αγγίζει πολλές πλευρές της ανθρώπινης ύπαρξης είναι το κυρίαρχο στοιχεί που αφορά τη νεολαία σ' ένα μεγάλο μέρος της ζωής της σας πολιτεία, σαν αρμόδιοι φορείς έχουμε την υποχρέωση ν' αφοσιωθούμε στην νεολαία μας, να την προστατεύσουμε από τις...

Παρουσιαστής: Και ως κρατικό κανάλι, και ως εκπομπή, συντεταγμένη με αυτά τα νέα στοιχεία, τα θεωρούμε εμείς, εγώ προσωπικά, πολύ σημαντικά και θα λύσουν και θα βοηθήσουν. Σας ευχαριστώ πολύ!

Καλεσμένος 2: Εκτιμούμε, ως Υπουργείο Παιδείας, σημαντικά την προσφορά του ΡΙΚ, για τέτοια θέματα γενικού ενδιαφέροντος.

Παρουσιαστής: Να'στε καλά! Κυρίες και κύριοι αύριο εδώ, συνέχεια, οι διαφυλικές σχέσεις. Μια δεύτερη εκπομπή. Καλό βράδυ!

Researcher's commentary:

[THIS PROGRAMME COULD ENHANCE AND ENRICH ITS SUBJECT BY INTERVIEWING YOUTH AND OTHER CITIZENS ABOUT THE SUBJECT. AGAIN THERE IS A LACK OF VISUAL AND TECHNICAL SUPPORT.

Transcript 3

«ΒΙΑ ΣΤΑΓΗΠΕΔΑ»

(“Violence at the stadiums”)

24/2/2003

Παρουσιαστής: Κυρίες και Κύριοι, αγαπητοί τηλεθεατές, γεια σας και χαρά σας. Αρχή της εβδομάδας και η γνωστή και αναγκαία ευχή που λέμε συνήθως, «καλή εβδομάδα», φαίνεται δύσκολο να ειπωθεί, μετά τα χθεσινά και προχθεσινά γεγονότα στην Λεμεσό και στο Γ.Σ.Π. στη Λευκωσία. **Με πόνο ψυχής είδαμε την κακοποίηση συνανθρώπου μας (μιλάει με θλιμμένο και απογοητευτικό ύφος για τη βία) (= With great sorrow, we saw the abuse of man which reminds us of the barbarity that the martyr Isaac had suffered.),** που θύμιζε την βαρβαρότητα που υπέστη ο μάρτυρας Ισαάκ (κάνει ένα παραλληλισμό με το τραγικό γεγονός του Ισαάκ, που δολοφόνησαν εν ψυχρώ οι Τούρκοι Αττίλες). Το ότι δεν θρηνήσαμε κάποιο άτομο είναι θέμα τύχης. Μαζί μας απόψε βρίσκονται, πρώτα ένας άνθρωπος που είναι για πολλά χρόνια εκπρόσωπος της χώρας μας στην μόνιμη επιτροπή κατά της βίας στο Στρασβούργο, πάρα πολλά χρόνια διοικητικός παράγοντας σε σωματεία και ομοσπονδίες, μέλος του διοικητικού συμβουλίου και πρόεδρος της επιτροπής οικονομικών του Κ.Ο.Α και ο πρόεδρος της Εθνικής μας Επιτροπής κατά της βίας και είναι ο κύριος Κώστας Χατζηκακού. Κύριε Χατζηκακού, καλωσόρισες.

(The presenter draws a parallel between the story of Isaac who was tortured and killed in cold blood by the Turks at Ammochostos' line of Attila.) Ο παρουσιαστής κάνει ένα παραλληλισμό με το θλιβερό γεγονός του Ισαάκ, όταν λυντσαρίστηκε και δολοφονήθηκε από Τούρκους στην γραμμή Αττίλα στην Αμμόχωστο). Το ότι δεν θρηνήσαμε κάποιο θύμα είναι θέμα τύχης. (= The fact that we did not mourn a victim is a matter of fate.)

Καλεσμένος: Ευχαριστώ (μιλάει με επιφυλακτικότητα).

Παρουσιαστής: Είναι όμως μαζί μας ακόμη και η Άννα Ποϊριάζη, αθλητική συντάκτης του Ραδιοφωνικού Ιδρύματος Κύπρου. Και σε σένα Άννα, καλωσόρισες.

Καλεσμένη: Καλησπέρα σας (μιλάει χαμογελαστά και υπάρχει μια άνεση στο φακό).

Παρουσιαστής: Τίτλος της εκπομπής μας. (=Title of our programme).

(The title of the programme is very dramatic in order to show the impact of the tragedy that came up after these events in the stadiums of Cyprus with the known consequences)

Να ένας τίτλος κύριε Πρόεδρε, που η ερώτηση είναι αν στην πολύχρονη πείρα σας τόσο με τα κοινά όσο και τα αθλητικά δρώμενα αυτού του τόπου θυμάστε κάτι ανάλογο.

Καλεσμένος: Σίγουρα να λούζετε κάποιος με βενζίνη διότι είναι φίλαθλος, και να κτυπιέται κάποιος βάνουσα διότι αγαπά το άθλημα και πήγε στο γήπεδο, σίγουρα, τουλάχιστον εγώ, δεν έχω υπόψη μου να έχει ξανασυμβεί. (=For sure, for one to be showered in petrol because he is a fan and for one to be beaten brutally because he loves the sport and went to the match, well, at least I do not think that this has happened before.)

Παρουσιαστής: Κυρία Άννα είναι φοβερό αυτό που είπε ο κύριος πρόεδρος ε;

Καλεσμένη: Είναι πρωτόγνωρο. (μιλάει με μια απορία με κάτι που δεν το πιστεύει είναι κάτι το παράξενο).

Παρουσιαστής: Θα ρωτήσω αυτό το πράγμα και θα πάρω αυτή την απάντηση. Δεν είναι πια ένα ευφυολόγημα, είναι ένα δεδομένο, το φτάσαμε και αυτό. Είναι συγκλονιστικό, το μεσημέρι στην εκπομπή σας, μας είπατε ότι αγγίζει την απόπειρα φόνου, είναι απόπειρα φόνου. (= It is shocking at noon on our show (news), we said that it touches on attempted murder. Is it attempted murder? Κύριε Πρόεδρε και εσύ Άννα, θυμάμαι τα τραγικά γεγονότα του Χέιζερ, όπου δεκάδες άτομα ποδοπατήθηκαν σε στιγμές πανικού και άφησαν την τελευταία τους πνοή μέσα στον αθλητικό χώρο, ο οποίος ο αθλητικός χώρος, μόνο χώρος της χαράς, της άθλησης, θα έπρεπε να είναι. Φέρνω επίσης στο νου μου τα τραγικά γεγονότα στο Καραϊσκάκη, όπου σε κάποια θύρα, ποδοπατήθηκαν φίλαθλοι του Ολυμπιακού και επίσης άφησαν την τελευταία τους πνοή στις κερκίδες του σταδίου. Έχω όμως επίσης στο μυαλό, αυτά τα χθεσινά και προχθεσινά γεγονότα στη Λεμεσό και στο Γ.Σ.Π., όπου μου θύμισαν τους Γκρίζους Λύκους, αν είναι αλήθεια και δεν είμαι υπερβολικός, είναι ένα το

ερώτημα: Πού πάμε κύριε Χατζηκακού; (Did they remind the grey wolves if the truth and I am not being extreme, is one question. Where are we going Mr. Hadjidakou?)

Researcher's commentary:

[THE TITLE OF THE PROGRAMME HAD ATTEMPTED TO EMPHASISE THE SERIOUSNESS OF THE SITUATION AND SO PROVOKE A HIGHLY STIMULATED DISCUSSION.]

Καλεσμένος: Υπερβολικός δεν είσαστε καθόλου, διότι κάποιος άσχετος με τα γεγονότα, αν έβλεπε χτες την σκηνή στο Γ.Σ.Π., δεν διέφερε σε τίποτε από την περίπτωση του Ισαάκ. (= **it did not differ in anyway from the case of Isaac.**)

Με τον ίδιο τρόπο ξεψύχησε. Αυτός ο φίλαθλος στη Λευκωσία ήταν λίγο πιο τυχερός. Βρέθηκαν ορισμένοι άνθρωποι της Ομόνοιας οι οποίοι τον προστάτεψαν μέχρι να έρθει η Αστυνομία. Που πάμε; Τα έχουμε συζητήσει πολλές φορές, τα έχουμε πει πολλές φορές, εμείς. Αν δεν βρούμε τρόπο να εφαρμοστεί η νομοθεσία της γρήγορης απονομής της δικαιοσύνης, αυτά τα γεγονότα δεν πρόκειται να τελειώσουν. Για αυτό επιμένουμε και λέμε ότι πρέπει να παρουσιαστεί το ταχύτερο δυνατό στη βουλή το νομοσχέδιο, το οποίο ετοιμάσαμε από το 2000 και έχει κάνει το γύρο και τον κύκλο ολονών. Ας πάει στην Βουλή, για να μπορέσουν να ανταλλάξουν απόψεις εκεί, και να μπορέσει να εγκριθεί, ούτως ώστε να γίνεται η δικαιοσύνη το ταχύτερο δυνατό.

PRESENTER: Αυτό το νομοσχέδιο γιατί καθυστερεί κύριε Χ'΄Κακού; Το ακούμε το ξανακούμε, όσες φορές κάναμε τις συζητήσεις... (**Why is this bill being stalled Mr. Hadjidakou? We keep hearing the same thing every time there are these discussions...**)

Researcher's commentary:

[THIS PART OF THE DISCUSSION SHOWS A HIGH DEGREE OF STIMULATION AS THE WORDS ARE HIGHLY POETIC AND EMOTIONAL. THEY STIMULATE BECAUSE THEY ARE DISCUSSING THE BRUTAL BEATING OF A FAN AND THIS GOES ON TO THE POINT OF ASKING THE GUEST WHY THE BILL IS CONSTANTLY BEING STALLED.]

Καλεσιένος: Εγώ δεν χάνω την ευκαιρία, όταν βρεθώ, να αναφέρω στο νομοσχέδιο αυτό. Γιατί καθυστερεί; Το ερώτημα αυτό: το ετοιμάσαμε, αφού βάλουμε ένα νομικό σώμα από πολυπληθεις δικηγόρους, ετοιμάσαν νομοσχέδιο, αφού πήγαν στο συμβούλιο να συζητηθεί και εγκριθεί, το θεωρήσαμε σκόνη να το στελνουμε και στις Ομοσπονδίες, για να εκφράσουν απόψεις, διότι αυτό είναι η σωστή διαδικασία. Και όταν ήρθε πίσω με καθυστέρηση αρκετή, το στείλαμε στο αρμόδιο Υπουργείο, που είναι το Υπουργείο Παιδείας, για να προωθή στην εισαγγελία και μετέπειτα στη Βουλή. Είχε σκαλωθεί για αρκετό χρονικό διάστημα στο Υπουργείο Παιδείας, μετά από αρκετές προσπαθήσεις δικές μας καταφέραμε να πάει στην εισαγγελία και εκεί είναι πέσαν των 8-9 μηνών που είναι εκεί, σε μια δικηγόρο της Δημοκρατίας και παραμένει στο συρτάρι, δεν ξέρω γιατί.

Παρασκευαστής: Να πωτήσω και να επανέρθουμε στο νομοσχέδιο. Δεν υπάρχει σχετική νομοθεσία γι' αυτό Άννα;

Καλεσιένη: Υπάρχει νομοθεσία, υπάρχει σύμβαση του Συμβουλίου της Ευρώπης σχετική με την βία στα γήπεδα, που έχει υιοθετηθεί.

PRESENTER: Με ποιους νόμους κινούμαστε; (= with what laws are we moving along?) Πες μας Άννα. (= Tell us Anna). (Anna is Guest B' Instead of her, Guest a interrupts.)

GUEST A': Νομοσχέδιο υπάρχει αλλά το νομοσχέδιο είναι χρονοβόρο... (= A bill exists, but it is time-consuming...)

Παρασκευαστής: Δεν είναι εξειδικευμένος νόμος, γι' αυτό το φαινόμενο που ενοηθεί πάλιν στον τόπο μας;

Καλεσιένος: Υπάρχει και νόμος εξειδικευμένος, αλλά δεν ανανεύεται δικαιούνη με τον ρυθμό που πρέπει. Να σας πω κάποιο παράδειγμα. Εάν κάποιος συλλαμβάνει ενοσω ήταν μαθητής, πήγε στο σπαρτό, πήγε να σπουδάσει και όταν πήρε την κλήση για να δικαστεί εβρίσκειτο στον τελευταίο χρόνο του πτυχίου. Αντιλαμβάνεστε, ποιος δικαστής θα καταδικάζει αυτόν τον άνθρωπο, ύστερα από 5-6 χρόνια; Γι' αυτό σωμαίνον τα δικαστήρια.

PRESENTER: Αυτός ο νόμος που ετοιμάζεται για να πάει στη Βουλή πιστεύετε ότι θα αποτελέσει τη λύση στο πρόβλημα στη βία στα γήπεδα; (=Do you believe this law which is being prepared to go to Parliament will solve the problems of violence at Stadiums?)

GUEST A': Εγώ πιστεύω ναι γιατί είναι αντίστοιχος του αθλητικού δικαστή που λειτουργεί σε πλείστες ευρωπαϊκές χώρες. Στην Κύπρο για διάφορους λόγους και λόγω συντάγματος δεν ξέρω, δεν μπορεί να λειτουργήσει με τον τρόπο που θα θέλαμε... (= I believe yes, because it is the same athletic judge who works in most European countries. In Cyprus, for various reasons and perhaps of the constitution, I don't know. Whether it can function in the way we would like it to...)

PRESENTER: Άρα το αυτόφωρο εννοείτε. (So you mean he is caught in the act.)

GUEST A': Η Επιτροπή Αθλητικής Δεοντολογίας έχει την ευθύνη και το δικαίωμα να παρακολουθεί και να εντοπίζει οποιοδήποτε παραβάτη του νόμου και να τον στέλνει απευθείας σε εκδίκαση. (=The committee of Athletic Deontology has the responsibility and the right to observe and locate any lawbreaker and send him immediately to court.) Δηλαδή μιλούμε σε μια δυο μέρες...

Researcher's commentary:

[IN THIS PART, IT IS OBVIOUS THAT GUEST A HAS THE THEMATIC KNOWLEDGE TO DISCUSS THIS SUBJECT, AND THIS IS DUE TO THE FACT THAT HE IS ABLE TO DESCRIBE IN DETAIL HOW THE BOARDS WORK IN EUROPE AND HE KNOWS THAT THE CONSTITUTION FOR MANY REASONS CANNOT WORK IN CYPRUS.]

Καλεσμένη: Στην συγκεκριμένη περίπτωση, απ' ότι είδαμε στην τηλεόραση χθες, πώς θα μπορούσε να λειτουργήσει αυτή;

Καλεσμένος: Αυτόματα, η Επιτροπή Αθλητικής Δεοντολογίας θα καλούσε την αστυνομία, αφού προέβη σε συλλήψεις, να παρουσιάσει τους συλληφθέντες, τους

ύποπτους, στο δικαστήριο, να απαγγελθεί κατηγορία και αν είναι ένοχοι να καταδικαστούν, αν είναι αθώοι να αθωωθούν. Μ' αυτό τον τρόπο, ο άλλος που θα πάει στο γήπεδο την άλλη εβδομάδα, θα σκεφτεί δυο και τρεις φορές αν θα πάει να κάνει αυτό που έκαναν οι χθεσινοί.

PRESENTER: Και θα γλιτώναμε και απ' αυτό το πολύ σκανδαλώδες ότι ο τάδε είναι ο γιος του τάδε και να μπαίνουν από τα παράθυρα και τις πόρτες όχι πλέον ως διαδικασία αλλά και να προλαβαίνει και την οποιαδήποτε καταδίκη... (= **And we would have been spared from this very scandalous situation, regarding someone who is the son of so and so and people not to enter from the windows and doors in disorderly fashion in order to get there in time for the conviction...**)

Researcher's commentary:

[HERE THE HOST TRIES TO BRING THE DISCUSSION TO THE ALREADY POSED QUESTIONS REGARDING BILLS ETC. THE GUESTS TRY IN TURN TO OPEN OTHER MATTERS AND UP TO THIS POINT THEY DO SO SUCCESSFULLY.]

Καλεσμένη: Έχω να ρωτήσω ακόμα κάτι άλλο: Εγώ να ρωτήσω ακόμα και κάτι άλλο... (= **I would like to ask something else...**) Αν τροποποιηθεί η Νομοθεσία που διέπει τον «περί απόδειξης» νόμο. Αν κάνω λάθος στα νομικά διορθώσετε με κύριε Χατζηκακού. Το ότι πολλές φορές η αστυνομία μελετά με το βίντεο τις φωτογραφίες, για να φτάσουμε στους υπόπτους, να συλλάβουμε κάποιους, όμως πηγαίνοντας στα δικαστήρια δεν μπορεί να αποδειχθεί αν δεν παραδεχθεί ο ίδιος ότι συμμετείχε, γιατί δεν λαμβάνεται ως τεκμήριο η βιντεοταινία, η φωτογραφία;

Καλεσμένος: Με το κλειστό κύκλωμα τηλεόρασης (= **With the closed cycle of television**) έχει νομική υπόσταση η ταινία ή η κασέτα που ετοιμάζεται. Έχει νομική υπόσταση διότι είναι αστυνομικός που λειτουργεί το σύστημα, άρα η μαρτυρία του αστυνομικού εκεί είναι δεδομένη.

PRESENTER: Για να δούμε όλα τα γεγονότα συνολικά... (= **let's see all of the facts altogether...**) (*He brings the discussion back to the important points.*)

Researcher's commentary:

[AT THIS POINT THE HOST PATIENTLY WAITS AND SO MANAGES TO BRING THE DISCUSSION BACK TO IMPORTANT POINTS. THEREFORE, ONE CAN SEE HOW DIFFICULT IT IS TO MANAGE A DISCUSSION BUT IT IS ALSO OBVIOUS THAT THE HOST HAS THE NECESSARY SKILLS, WHICH INCLUDE PATIENCE TO DO SO SINCE THE GUESTS BOTH TRY TO AVOID THE QUESTIONS, BUT DO SO UNSUCCESSFULLY IN THE END.]

Παρουσιαστής: Για να δούμε όλα τα γεγονότα συνολικά και θα σας ρωτήσω και για την κασέτα μετά τα γεγονότα, τόσο στην Λεμεσό όσο και στην Λευκωσία. Έτσι όλο το φάσμα, να τα δούμε τώρα και να τα συζητήσουμε. Μετά, φυσικά κύριε Χατζηκακού και Άννα, εδώ απόψε, θα μπορούσαν να είναι Κοινωνιολόγοι, Κοινοβουλευτικοί, Ψυχολόγοι, Πολιτικοί και άλλοι, όμως όση συζήτηση και αν κάναμε, δεν θα αποτρέπαμε τη φθορά και την βαρβαρότητα, είναι θέμα βαθιά κοινωνικό, τι λες;

Καλεσμένη: Βέβαια ο Αθλητισμός είναι κοινωνικό φαινόμενο, αλλά και η βία δεν γεννάται μόνο στους αγωνιστικούς χώρους. Κάποιοι λόγοι υπάρχουν, που ωθούν τη νεολαία. Στο να εξωτερικεύσουν την έλλειψη σεβασμού, την έλλειψη αξιοπρέπειας, την έλλειψη σεβασμού προς την ανθρώπινη ζωή, που είναι πολλή σημαντικό.

Παρουσιαστής: Αυτό που είπατε κύριε Πρόεδρε, ειδικά στα επεισόδια της Λεμεσού, εκεί λούσανε κάποιον με βενζίνη έτσι; Μ' αυτά που έγιναν στο εσωτερικό κύκλωμα, το κλειστό που λέτε, ως τεκμήριο, σε σας ήρθε καμιά κασέτα, την έχετε τουλάχιστον ή θα χαθεί κι αυτή, όπως χάθηκαν διάφορες κατά καιρούς και δεν θα φτάσουν ποτέ στο δικαστήριο;

Καλεσμένος: Κοντά μας δεν έχει έρθει ακόμα, αλλά αναμένω από την Αστυνομία να μας ενημερώσει.

Παρουσιαστής: Πώς λειτουργεί το σύστημα αυτό;

Καλεσμένος: Το σύστημα αυτό λειτουργεί με αγορά υπηρεσιών, από την εταιρεία που το εφαρμόζει, αλλά υπάρχει αστυνομικός εκεί, ο οποίος χειρίζεται το σύστημα και μ'

Εδώ ακόμια λίγο έχουν αμβλυνθεί και οι συνεκτικές, με αυτά τα μέσα μαζικής επικοινωνίας Στην εποχή που βιώνουμε την εικόνα, οι ευαισθησίες έχουν αμβλυνθεί.

Εξής. Κάτι να πωθώ όμως σαν προέκταση, αν το ποδόσφαιρο καλλιεργεί και ένα τώρα βιώνουμε όπως τις απέναντί των Ρωμίων, εκείνες με τα λιοντάρια και ούτω καθ' ύποληψιν. Εδώ ατομικά βιώνουμε αυτό το θέμα, αυτό το αθέλημα και δεν ζήσαμε κάτι ανάλογο. Εδώ

Παρατήρηση: Παλαιότερα, στις δικές μας εποχές, τουλάχιστον στην δική μου εποχή, σκόμια μας είναι όλοι παρόντες, δύστυχοι. Όλοι να παρυσιαζόμαστε όταν υπάρχει οικονομικό πρόβλημα, τότε μάλιστα ανοιζόμαστε το στέλνουν ορισμένοι έχει που δεν παρυσιαστήκαν ποτέ. Ξέρουν σωματίων. Είδικα για να 'ρθούν, να δεσμευτούν, δεν παρυσιαζόμαστε οι πρόεδροι, συσκεψείς το ωραίο είναι ότι καλούμε με προσωπική πρόσκληση τους προέδρους των Μπορούμε να πωθώσουμε ορισμένους να μας απαντήσει. Και όταν καλούμε ατόμων να την υποστεί ο ΚΟΑ. Δυστυχώς, δεν βρήκαμε ανταπόκριση. Τώρα γιατί; Εκεί και να είναι φορτωμένος με ποινικές καταδίκες, και την πληρωμή αυτών των εκταμίσεων, να ελέγξει το ποινικό μητρώο, ώστε να μην υπάρχει, να βάλουμε κάποιον υποδείξουν τα σωματάρια αρθρο των δικών τους ατόμων, η αστυνομία να αναλάβει την το αναγκαστικό της εφαρμογής. Δηλαδή, είχαμε προτείνει το εξής πρωτακουστό: να δύστυχοι δεν μπορούμε να πετύχουμε, ούτε τα Σωματάρια ούτε και την Ομοσπονδία, για **Καλέμενος:** Στην Κύπρο, παρό την προσπάθεια που καταβάλαμε εδώ και δύο χρόνια,

Παρατήρηση: Στο εξωτερικό έχει εφαρμοστεί ο θεσμός του επιτηρητή, με όλα τα καλά αποτελέσματα που φέρνουν ως είδηση στην Κύπρο, τι γίνεται κύριε Πρόεδρε;

Καλέμενος: Να σας μεταφέρω τις απόψεις ενός ανθρώπου που ασχολείται με τη νομική, τον κύριο Γιάννη Ιωάννου από την Αθήνα. Μου τηλεφώνησε το μεσημέρι, γιατί συζητούσαμε το θέμα στην εκπομπή, την μεσημεριανή και μας είπε ότι «εγώ έχω πάει στο δικαστήριο πολλές φορές ως υπεράσπιση ατόμων που έχουν συλληφθεί. Μπορώ να σας πω με βεβαιότητα ότι ο λόγος που γίνονται και ζαναγίνονται αυτά τα επεισόδια, είναι γιατί δεν φοβόμαστε ότι θα τιμωρηθούν».

αποδέκτη. Δηλαδή μπορεί κάποιος να καταδικαστεί με την κασέτα. αυτόν τον τρόπο η μαρτυρία του αστυνομικού είναι δεδομένη στο δικαστήριο και

Δηλαδή, κάθεται εκεί στο σαλόνι και τρώει την pizza σου, πίνει την μπίρα σου και δεν ξέρω τι άλλο καταβροχθίζεις και βλέπεις μπροστά στα μάτια σου να λεηλατείται το σώμα και η ψυχή ενός ανθρώπου. Και λες, ω Παναγία μου τι γίνεται. Απλώς είναι τόσο μεγάλη η ποσότητα βίας, που ένας άνθρωπος στην ζωή του βλέπει και γίνεται δέκτης τέτοιων εικόνων από την τηλεόραση.

Καλεσμένος: Καταβάλλουμε μεγάλη προσπάθεια να τραβήξουμε τις οικογένειες, να πάνε στα γήπεδα, δεν το κρύβω ότι με πρωταγωνιστές τα σωματεία, καταβάλλουν τεράστια προσπάθεια να πείσουν τον κόσμο ότι πρέπει να πηγαίνουν με τις γυναίκες τους, με τα παιδιά τους. Εχτές, βλέποντας την κερκίδα που έγιναν τα επεισόδια και ξέροντας εγώ από το Δασάκι Άχνας έρχονται 150 άτομα, οι μισοί είναι οικογένειες, γυναίκες με παιδιά, μπορεί κάποιος να αντιληφθεί τι αγωνία είχαν οι σύζυγοι, οι δικοί τους, μέχρι να ξεκαθαρίσουν αν ήταν σώοι ή όχι. Αυτό, πώς την επόμενη Κυριακή θα εμφανιστούν στο γήπεδο με γυναίκες και παιδιά;

Παρουσιαστής: Ο απλός ο κόσμος, έτσι που είναι μακριά από αυτό το άθλημα, προβληματίζεται και αισθάνεται ότι πρέπει να υπάρχει λύση, άρα κάτι τα εμποδίζει. Μήπως το χρήμα, τα οικονομικά συμφέροντα; Θέλω κι αυτό λίγο να το δούμε.

Καλεσμένη: Έχουν κάνει τις επενδύσεις τους οι μεγάλες ομάδες, ειδικά θα πρέπει να αποφέρουν αυτές οι επενδύσεις, γιατί αν χάσεις τον τίτλο ή την έξοδο στην Ευρώπη, σημαίνει ότι δεν θα μπορέσεις να πάρεις όφελος από αυτή σου την επένδυση. Άρα η νίκη είναι πολύ σημαντικό πράγμα, πάρα πολύ σημαντικό πράγμα. Και πρέπει να την κερδίσω με κάθε τρόπο. Αυτός είναι ο τρόπος σκέψης, σε περιπτώσεις που θα οδηγήσουν προς τα εκεί. Η νίκη είναι το ζητούμενο, δεν μπορούμε να χάσουμε, δεν ξέρουμε να χάσουμε.

Καλεσμένος: Ως προέκταση αυτού που έχει πει η Άννα, βλέπετε ότι παρά τις παραινήσεις, παρά τις συζητήσεις που κάνουμε κατ' ιδίαν να μην προβαίνουν οι παράγοντες σε δηλώσεις πριν τον αγώνα, κατέστη ακατόρθωτο. Δηλαδή όλοι αρχίζουν να κάνουν δηλώσεις, είτε από την στιγμή που κληρωθεί ο διαιτητής, είτε από την στιγμή που οτιδήποτε άλλο συμβαίνει, αρχίζουν την προϊστορία, πέρσι στον τάδε αγώνα έγινε αυτό που ήταν αυτός διαιτητής, οπότε αντιλαμβάνεστε, δημιουργείται μια

προκατάληψη εναντίον του συγκεκριμένου διαιτητή. Οπότεν κάτσε μετά να πείσεις τον κοσμάκη που ακούει τις δηλώσεις των παραγόντων ότι δεν έφταιξε ο διαιτητής.

Παρουσιαστής: Στο άθλημα αυτό υπάρχει βία και ανταγωνισμός, σε αντίθεση με τον κλασσικό αθλητισμό, όπου εκεί εντάξει, ξεκίνησε το έπαθλο, με ένα απλό στεφάνι ελιάς, για το νικητή. Ήταν η αποθέωση του νικητή. Και στις μέρες μας: Πύρος Δήμας και όλοι αυτοί. Και οι κανόνες καθαροί. Εδώ φαίνεται, πλέκεται λίγο το πράγμα, τι λες Άννα και κύριε Πρόεδρε; Εκεί, αν σηκώσω τα βάρη τα σήκωσα, αν φτάσω πρώτος έφτασα, έτσι είναι...Λοιπόν έχουμε τηλεθεατές. Έχουμε τον πρώτο, Τάκης Παλμίρης, πρώην τερματοφύλακας του Πεζοπορικού. Καλησπέρα κύριε Παλμίρη. PRESENTER:

Athleticism in the classic age was symbolized by a wreath made from an olive branch... here it seems that the subject is getting a little confused)

Researcher's commentary:

[HERE GUEST A' DESCRIBES THE PROCEDURE FOR A LAWBREAKER AND THE HOST ANSWERS THAT THOSE WHO ARE TO BE CONVICTED, TRY TO AVOID THE PENALTY IN A "ROUNDABOUT" OR "UNDER HARDER MANNER.]

Τηλεθεατής 1: Καλησπέρα κύριε Χαραλαμπίδη. Έπαιζα κάπου 18 χρόνια ποδόσφαιρο. Αυτή τη στιγμή δεν πάω ποδόσφαιρο, να με ρωτήσετε γιατί; Την τελευταία φορά που πήγα είδα μωρά να βγάζουν τα μάτια τους, είδα κόσμο με αίματα, έτσι απήυδησα, δεν πάω. Αυτό που εισηγούμαι είναι να υπάρχει αθλητικός δικαστής, να αφαιρεί βαθμούς από τις ομάδες, να πηγαίνουν οι οπαδοί στα γήπεδα αρνιά...

Παρουσιαστής: Σας ευχαριστώ κύριε Παλμίρη. Να ακούσουμε τον επόμενο, ο κύριος Θωμάς. Καλησπέρα κύριε Θωμά.

Τηλεθεατής 2: Καλησπέρα κύριε Χαραλαμπίδη. Περιμέναμε αυτό το πρόγραμμα. Εμείς είμαστε ποδοσφαιριστές του 1970. Στα δικά μας χρόνια είχαμε κάτι μικρο-παρεξηγήσεις, δεν είχαμε έτσι χουλιγκανισμό στα γήπεδα. Είμαστε όλοι φίλοι. Τελειώναμε και πηγαίναμε όλοι για σουβλάκια. Έχω σταματήσει το ποδόσφαιρο. Έχω πάει στο γήπεδο το 1983 για να κινηματογραφήσω τον αγώνα ΑΠΟΕΛ-ΟΜΟΝΟΙΑΣ, γιατί ήταν το ΠΙΚ τότε σε απεργία. Και από τότε δεν έχω ξαναπατήσει σε γήπεδο.

Παρασημασμένης: Εγώ ντρέπομαι κύριε Γιάλλοιρη.

Θα βρω γιατρί να με βάλει να πάω στο γήπεδο.

σκηές από τους βανδαλισμούς και τη βία στους συγκεκμηένους αγώνες). Πραγματικά μεσα στο γήπεδο, πάνω σε κάποιο άλλο φάλαβο. (στον δέκτη προβάλλονται ζανά οι φυλακή, δύο, τρία, τέσσερα χρόνια, θα σκεφτεί ο ερήμενος να σηκώσει το χέρι του θα μπορούσε να φέρουμε την αθλητοπρέπεια μεσα στα γήπεδα. Γιατί εάν ένας παίει νόμος που τον χουλιγκανισμό να τον τιμωρεί παραδειγματικά. Μόνο με αυτό τον τρόπο φοβήθηκαν και οι αστυνομικοί. Το θέμα πιστεύω ακόμα είναι να μπει στη βουλή 3, 4 αστυνομικοί να μένουν να παρακολουθούν τα συμβατα. Όπως πιθανόν να δεν μπορούσε να μπει ο μικρός μεσα να γλιτώσει. Να τον ξανακτυπούν και να μένουν 2^η, 3^η, 4^η επίθεση και να τον πάρουν κάτω στο διάζωμα, που μπαίνει στο γήπεδο, που αντ να συνεχίζει να προστατεύει τον νεαρό, είχαμε πίσω, με αρωτάεσμα να τον κάνουν αστυνομίας. Μεσα από την οθόνη, είχαμε μια φάση, να ποτείνει το πόδαο του και να γίνονται αυτά τα πράγματα. Θέλω να κακίω, ευκαρίας δοθείσης και την σάση της πραγματική νποπή και επείδη μένουν ατιμωρητοί πάντα, γι' αυτό το λόγο συνεχίζονται σ' αυτό το παιδί έχτες, οι οταδοί ποιας ομάδας (;), που έκαναν στη Λεμεσό, που έκαναν αυτοί που δημιουργούν τα επεισόδια, αυτοί που συμπεριφέρθηκαν κατ' αυτό τον τρόπο ατιμωρησία είναι η κακή πηγή γι' αυτά τα πράγματα. Γιατί, το να μένουν ατιμωρητοί Ευκαρίας δοθείσης, που μου δίνεται η ευκαρία να μιλήσω, θέλω να πω ότι η ποδοσφαίρο. Δεν μπορούσα να φανταστώ ποτέ μου ότι φτάσαμε σε έτσι επίπεδο. ΑΠΟΕΑ προχτές, με τον ΑΠΟΛΛΩΝΑ. Θα βρω γιατρί να με βάλει να πάω στο γήπεδο, και το επεισόδια που έγιναν στον αγώνα με την ΟΜΟΝΟΙΑ, που είναι πιο πρόσφατα, και το 80. Καλησπέρα σε σενα και στους καλεσμένους όλους. Θέλω να αναφερθώ στα Τηλεεατής 3: Πάμε Γιάλλοιρη, πρην ποδοσφαίρη, ΕΥΑΓΓΕΛΙΑ Πάμε, 68-

Πάμε Γιάλλοιρη, καλησπέρα.

Παρασημασμένης: Ευχαριστώ τον κύριο Θωμά. Ο ερήμενος τηλεεατής, ο κύριος

απονύται να πάει στα γήπεδα, τότε καταλαβαίνετε. Ευχαριστώ.

προβληματούτων όλου: Αν οι κλασσικοί ποδοσφαίρητες, που έγραψαν ιστορία, ασχολούνται με φυσική ζώη και περπατάω στο δάσος. Να ακούσουν οι τηλεεατές και να Αγαπώ το ποδοσφαίρο, το βάλω από την τηλεόραση, αλλά αντ να πάω στο γήπεδο

Τηλεδιάσκεψη 3: Ευκαιρία ελέγχου, κάποιοι αρμόδιοι να ακούσουν τη φωνή μου και να προβληματιστούν και αυτοί όπως προβληματίζομαι κι εγώ. Ποιά καλή σας νύχτα.

Παραπομπή: Καληνύχτα κύριε Γαλαόρη. (απευθύνεται προς τον καλεσμένο). Κύριε πρόεδρε, να, υπερβόμαστε και θαβόμαστε. Αυτό το στοιχείο όμως, που εισιγρήθηκε ο καλός φίλος Τάκης Παλιμής, πώς το ακούτε; Κι εσύ Άννα, αθλητικός δικαστής, να αφαιρεί βάθμους από τα σωματεία;

Καλεσμένος: Είναι αυτό που συζητούσαμε στην αρχή. Είναι μέσα στο νομοσχέδιο. Έχει τα πάντα. Χρηματική ποινή μέχρι 2000 λίρες, αποκλεισμός κλπ. (διαβάζει αρθροσάμα από το υποβληθέν νομοσχέδιο, που κατετέθη το 2000).

Καλεσμένη: Αυτή η εικόνα, της κυριακής κοινωνίας, που βγήκε χθες παντού σ' όλο τον κόσμο, είναι φοβερή και πρέπει να ανησυχήσει τους πάντες.

Καλεσμένος: Είναι το μήνυμα που στείλαμε ως Κύριος, πώς συμπεριφερόμαστε στα γήπεδα.

Παραπομπή: Μήπως η κοινωνία μας έχει μέσα της αυτά τα στοιχεία και βγαίνουν στο ποδόσφαιρο; Καταπίση, κοινωνικές αντιθέσεις, ταξικές αντιθέσεις, και πάλι εκεί και εκτονώνεται.

Καλεσμένος: Κάποτε, το κύριο σημείο τριβής ήταν τα πολικά. Τώρα πιστεύω έχουν εξαλειφθεί τελείως. Τώρα, σε όλα τα σωματεία, μπαίνουν ποδοσφαιριστές όλων των κομματικών αποχρώσεων. Τώρα, τα κοινωνικά, σίγουρα υπάρχουν τα κοινωνικά. Όταν βρεθούν μαθητές από δύο πόλεις αρχίζει η μάχη, όταν βρεθούν στην έκθεση αρχίζει η μάχη, όταν είναι μαθητικοί αγώνες αρχίζουν τα κακά. Τότε αντιλαμβάνεστε ότι το ποδόσφαιρο συγκεντρώνει όλους αυτούς.

Καλεσμένη: Είναι αυτή η επιθετικότητα που τη βλέπουμε σε πάρα πολλούς τομείς, είναι επιθετικότητα της νέας γενιάς, η έλλειψη σεβασμού, όλα αυτά που συζητούσαμε από την αρχή της εκπομπής. Πρέπει να προβληματιστούμε, για το πού οδηγούμαστε και τι ευθύνες φέρουμε όλοι μας, κι εμείς, τα ΜΜΕ, η παιδεία, η οικογένεια και το σχολείο.

Παρουσιαστής: Πώς βλέπετε την ιδέα, να καταργηθούν οι θεατές του γηπέδου και να βλέπουμε το θέαμα από την τηλεόραση;

Καλεσμένη: Ριζοσπαστικό.

Καλεσμένος: Να σας πω κάτι. Αυτή τη στιγμή, στοιχίζει η αστυνόμευση στα γήπεδα, από πλευράς αμοιβής αστυνομίας, γύρω στο ένα εκατομμύριο λίρες. Τα έσοδα μας είναι ένα περίπου εκατομμύριο και 350 χιλιάδες λίρες. Το θέμα είναι, ή κάνουμε αθλητισμό ή...

Παρουσιαστής: Κι ένας άλλος τηλεθεατής. Νίκος Αντωνίου, καλησπέρα.

Τηλεθεατής 4: Ήθελα να αναπτύξω δύο λεπτά θέματα. Το ένα είναι μία μικρή παρατήρηση του φίλου κυρίου Χ'Κακού, τι έκανε λέει η αστυνομία αφού ήταν εκεί; Να φέρω ένα παράδειγμα, που έχω ζήσει στον αγώνα ΑΠΟΕΛ-ΟΛΥΜΠΙΑΚΟΣ. Όταν συνελήφθησαν 10-12 άτομα και εχτυπήθησαν και κάποιοι αστυνομικοί, κάποιος πατέρας μέχρι που απείλησε εις τον αστυνομικό σταθμό να καταγγείλει την αστυνομία, εάν δείρουν το γιο του. Γιατί δεν έρχεται η ΚΟΠ, εφόσον έχουν γίνει εκατοντάδες χιλιάδες λίρες έξοδα, έχουν ξοδευτεί για τις κρυφές κάμερες, και στο στάδιο το Μακάριο και στο νέο ΓΣΠ, έχουν δοθεί εκατοντάδες χιλιάδες λίρες. Γιατί δεν χρησιμοποιούνται, γιατί δεν συλλαμβάνονται και ένα δύο χρόνια φυλακή; Γιατί δεν κάνει η ΚΟΠ 15 και 20 λίρες το εισιτήριο, να μην πηγαίνουν αυτά τα παιδαρέλια, γιατί αυτοί που κάνουν αυτά τα πράγματα είναι παιδαρέλια, είναι αυτοί που καταστρέφουν τον αθλητισμό. Είναι παιδαρέλια. Να το κάμει 15-20 λίρες το εισιτήριο, να μην έχουν τη δύναμη την οικονομική αυτοί οι άνθρωποι να πάνε στα γήπεδα, να πηγαίνουν κάποιοι σοβαροί άνθρωποι. Έχω απομακρυνθεί από τα γήπεδα, εδώ και 15 χρόνια, γιατί φοβάμαι αν θα φύγω ζωντανός. Αυτή είναι η πραγματικότητα.. Για όνομα του Θεού.

Παρουσιαστής: Πάρα πολύ σας ευχαριστώ. Ν' ακούσουμε και τον Μιχάλη Χρυσοφόρου.

Τηλεθεατής 5: Καλησπέρα δάσκαλε. Σε χρόνο ανύποπτο κύριε Χαραλαμπίδη, όταν ξεκίνησε αυτή η ιστορία με τη βία στα γήπεδα, επήρα τηλέφωνο στην αστυνομία και τους έκανα της εξής εισήγηση: Δηλαδή, ένας που ενδιαφέρεται να πηγαίνει στα γήπεδα, να αποταθεί στην αστυνομία και να ζητήσει αθλητική ταυτότητα. Δηλαδή ο καθένας,

μπαίνοντας στα γήπεδα να παρουσιάζει αθλητική ταυτότητα. Και η αστυνομία, αντί να είναι μέσα στο γήπεδο και ν' αποκρούει τις καρέκλες που πετούν οι φίλαθλοι, να είναι μεταξύ των φιλάθλων και να πιάσει 5 ή 10, δεν είναι ανάγκη να τους πιάσει όλους. Να πιάσει ορισμένους και να τους αφαιρεί την ταυτότητα. Και ξέρει ότι σε 6 μήνες ένα χρόνο, δεν θα ξαναμπει στο γήπεδο. Νομίζω ότι αυτή την εισήγηση μου την βρήκαν λογική και την πήραν στη βουλή και η βουλή τη βρήκε ότι είναι παραβίαση ανθρωπίνων δικαιωμάτων. Κύριε Χαραλαμπίδη, η δημοκρατία δεν είναι κάτι απεριόριστο. Από κάπου ξεκινά και κάπου σταματά. Και σταματά η δημοκρατία εκεί που επηρεάζονται τα συμφέροντα του συμπολίτη μας ή τα συμφέροντα του συνόλου. Τέλος, το ερώτημά μου κύριε Χαραλαμπίδη: Αυτές οι ζημιές που γίνονται στα γήπεδα, τις πληρώνουν τα σωματεία ή τις πληρώνουμε εμείς, σαν είμαστε στη δουλειά μας;

Παρουσιαστής: Ευχαριστώ κύριε Χριστοφόρου. Έχουμε από μισό λεπτό, σαν κατακλείδα.

Καλεσμένη: Εγώ θα ήθελα να πω ότι, όλοι πρέπει να ενσκήψουμε στο δικό μας χώρο ευθύνης και να αναλογιστούμε, ο καθένας, για το δικό του λιθαράκι. Τι μπορεί να κάνει ο καθένας, ώστε να καλυτερέψει η εικόνα αυτή που δίνουμε προς τα έξω και τι πρέπει να κάνουμε, ώστε να συμβάλουμε στην πάταξη και την πρόληψη, αν θέλετε, στα γήπεδα, όχι μόνο στα γήπεδα, γενικά στην κοινωνία μας.

Καλεσμένος: Θα ήταν ευχής έργο αν όλοι ξεχνούσαμε τα σωματεία, την ώρα που αγωνίζονται και είμαστε απλοί φίλαθλοι. Τότε θα επικροτούσαμε και θα χειροκροτούσαμε τον νικητή.

Παρουσιαστής: Κύριε Πρόεδρε, σας ευχαριστώ πάρα πολύ. Άννα ομοίως. Κυρίες και κύριοι, καλό βράδυ, ας ξυπνήσουμε με λιγότερους εφιάλτες.

Researcher's commentary:

[OPTICAL COVERAGE FROM THE EPISODES AT THE PITCH WHERE A FAN IS BEING BEATEN AND HE IS SAVED BY OTHER FELLOW FAN.]

Transcript 4

«ΜΝΗΜΗ ΜΙΚΡΑΣ ΑΣΙΑΣ»

“Memory of Asia Minor”

3/3/2003

(Το πλάνο αρχίζει στο στούντιο και παίρνει πρώτα και τους δύο καλεσμένους και μετά από κοντά τον κ. Κώστα Χαραλαμπίδη, τον παρουσιαστή):

Παρουσιαστής (Presenter): *(Κρατά την πένα του ανάμεσα στα δάχτυλα των χεριών και βλέποντας την κάμερα με φιλικό τόνο λέει):* Κυρίες και Κύριοι, αγαπητοί τηλεθεατές, γεια σας και χαρά σας. Μνήμη Γρηγόρη Αυξεντίου, ευχαριστούμε την Γιάννα Ιακώβου και τον Αυγουστή Ευσταθίου, για τη φόρτιση, για τη συγκίνηση, για το μνημόσυνο *(ψηλώνει λίγο τα χέρια)*, πνευματικό ψυχικό και όπως το δεχτήκαμε, υποδεχτήκαμε. *(Ο παρουσιαστής κάνει αναφορά, για τη σημερινή επέτειο της θυσίας του ηρώα του απελευθερωτικού αγώνα της Κύπρου, Γρηγόρη Αυξεντίου, που η προηγούμενη εκπομπή είχε αφιέρωμα).* Το δικό μας θέμα είναι συναφές, προεκτείνεται, λιγάκι και είναι μια συγκλονιστική ιστορία ενός φίλου ευπατρίδη, που ζει για 60 τόσα χρόνια στην Κύπρο, με πατρίδα τη χαμένη Ιωνία. (=This is the devastating story of a patriotic friend who has lived 60 years in Cyprus, from a lost home called Ionia.) Εεε, θα τον καλωσορίσω *(γυρίζει προς τον καλεσμένο)*, είναι ο Κόκος Νικολαΐδης....*(πλάνο στον καλεσμένο)*

Καλεσμένος: *(βλέπει τον παρουσιαστή και χαμογελάει φιλικά):* Καλησπέρα.

Παρουσιαστής: Καλωσόρισες, θα δώσω τον τίτλο για να τον δούμε ... *(Ο τίτλος βγαίνει στις οθόνες μας και γράφει: Γραμμή 1088 «Μνήμη Μικράς Ασίας». Πλάνο στον παρουσιαστή).*

Παρουσιαστής: Μου επιτρέπετε να μοιραστώ με τους τηλεθεατές μου, κ. Νικολαΐδη *(βλέπει τον καλεσμένο και δείχνει με το χέρι πάνω στο τραπέζι)*, αυτό το φορτισμένο γραφτό σου, όχι πολύ λίγες γραμμές, για να κάνουμε ξεκίνημα. *(βλέπει τη κάμερα).*

«Έχω την τύχη και το προνόμιο, να έχω και τους δύο μου γονείς πρόσφυγες της Μικρασιατικής Καταστροφής, από τα νότια παράλια της Μικράς Ασίας. Η μητέρα από την Αλάνια και ο πατέρας από τη Σελεύκεια, όπου το Ελληνικό στοιχείο, αν και

μικρότερο σε όγκο, από εκείνο των δυτικών παραλιών, ήταν εξίσου δυναμικό και ίσως με μεγαλύτερο εκτόπισμα και αναγνώριση, στην κοινωνία που ζούσαν. *(το βλέμμα ανασηκώνεται και κοιτάζει η κάμερα κάθε τόσο)*. Η μητέρα μου η Αθηνά, το γένος του Σούσογλου και από νησιώτες που είχαν σταλεί εκεί από την Ελληνική Κυβέρνηση, να κρατήσουν σαν δάσκαλοι το ελληνικό σχολείο, άσβεστη τη φλόγα της Εθνικής μόρφωσης, και της ελληνικής ψυχής. Δυνάμεις που κράτησαν για χρόνια και τους επέβαλαν σαν προύχοντες και ηγετικές μορφές στις περιοχές που ζούσαν. Πολυμελής οικογένεια, με έντεκα παιδιά, και μια συνειδητή προσπάθεια ν' αυξήσουν το «μιλλέτι» *(κουνά το χέρι)*. Πολυτεχνίτες, για να κερδίσουν την ανωτερότητά τους στον Ασιατή συμπολίτη τους». *(Βλέπει τη κάμερα και γυρίζει προς το μέρος του καλεσμένου)*. Είναι κείμενο μιας μεγάλης ομιλίας έτσι; *(πλάνο στον καλεσμένο)*.

(Καλεσμένος κουνάει καταφατικά χαμογελώντας ταυτόχρονα).

Παρουσιαστής (Presenter): Από αφορμή *(πλάνο στον παρουσιαστή και κουνάει το αριστερό του χέρι)*, μιας επίσκεψης που αργότερα θα το δούμε, πριν δυο χρόνια. Πριν πάμε σ' αυτή τη συγκλονιστική εμπειρία που είχες και να δούμε και οπτικό, πριν δούμε και το οπτικό *(χαμηλώνει το βλέμμα και ψηλώνει το δεξί χέρι επάνω)* ας πούμε δύο λόγια γι' αυτές τις χαμένες πατρίδες. (=Let's say a few words about these long, lost countries.) *(βλέμμα στον καλεσμένο –πλάνο στον καλεσμένο)*.

Καλεσμένος: *(με φιλικό τόνο)*: Κύριε Χαραλαμπίδη, *(γυρίζει και τον κοιτάζει)*, πρώτα απ' όλα σ' ευχαριστώ που με έχεις καλέσει εδώ, γιατί, *(φωνή συγκινημένη)* κάθε φορά που μιλώ γι αυτό το θέμα, το θεωρώ σαν ένα μνημόσυνο, όχι μόνο στους δικούς μου ανθρώπους, αλλά σ' όλους αυτούς που θυσιάστηκαν άδικα, στην μικρασιατική καταστροφή. Και λέω άδικα, γιατί; Γιατί κάθε φορά που το ελληνικό (κράτος), ενώ υπόκειντο σ' αυτού του είδους την καταστροφή, δεν ήταν κάτι από το οποίο παίρναμε μάθημα ή δείγματα και επαναλαμβανόταν σ' όλη τη μακραίωνα ιστορία του έθνους. *(κάτω στην οθόνη εμφανίζεται το όνομα «Κόκος Νικολαΐδης-Μικρασιάτης»)*. Όπου κι αν πάτε, θα δείτε όλες οι καταστροφές αυτές που επάθαμε, δεν ήταν γιατί ο κατακτητής μας ή ο αντίπαλος μας ήταν πιο δυνατός από εμάς, ήταν γιατί εμείς σαν Έλληνες είχαμε ξεπουλήσει τα ιερά μας και τα όσια *(σκύβει κάτω)*, είχαμε μεταξύ μας διχόνοια *(ζανά βλέμμα στον παρουσιαστή)*, αλαζονεία και γιατί και στις πλείστες των περιπτώσεων, πιστέψαμε σε «δήθεν» καλούς φίλους, οι οποίοι μα συμβούλεψαν στραβά, το τι πρέπει

να κάνουμε (πλάνο στον παρουσιαστή). Και είναι με αυτή την πίκρα, που λέω και σήμερα ότι δυστυχώς, το πάθημα δεν μας έχει γίνει μάθημα (σκύβει κάτω και κουνάει το κεφάλι αγανακτισμένος. Πλάνο μακριά και τους δυο).

Παρουσιαστής (Presenter): Μεγάλο κεφάλαιο, πράγματι και όπως και όποτε θα μνημονεύεται η Μικρασιατική Καταστροφή, θα λέμε και τη «λέξη κλειδί» που είπατε, ε... (παρουσιαστής σκέφτεται και ανοίγει το χέρι του προς τα πάνω) συνειδητή ή ασυνειδητή, ήταν παράδοση, λεηλασία, καταποντισμός (πλάνο στον καλεσμένο ο οποίος κουνάει καταφατικά το κεφάλι του), όπως κάπου, σ' ένα γράμμα, ο μεγάλος Σεφέρης στον δικό μας μεγάλο Διαμαντή, του λέει: "Νοιώθω μια απέραντη μοναξιά, γιατί πατρίδες σαν και τη δική μου έχουν καταποντιστεί". (= **I feel an endless loneliness because countries such as mine have been...**) Ας μείνουμε με άνω τελεία ή με τρεις τελείες... (ισιώνει το κορμί), θα επανέλθουμε και σ' αυτό και να πάμε στη δική σου επίσκεψη πριν δύο χρόνια. Ήταν μεγάλο (έμφαση), συγκλονιστικό αυτό: να δείτε, να επισκεφτείτε το σπίτι των γονιών σας. (= **Wasn't it was very shocking, to see, to visit the house of your parents.**) (**We speak of a fatherland which was lost in the hurricane of the Asia Minor's disaster and our guest lived for 60 years with this sorrow and nostalgia.**) (Με θαυμασμό, πλάνο στον καλεσμένο).

Καλεσμένος (Guest): Ήταν μια υπόσχεση που είχα δώσει στην μάνα μου πριν πεθάνει (= **It was a promise I had given to my mother before she died.**) (με φωνή γεμάτη συγκίνηση), ότι, μια μέρα θα πάω να βρω το σπίτι και είχα πραγματικά ζήσει μ' αυτό το όραμα, μ' αυτή την επιθυμία, χρόνια πολλά. Και η αλήθεια είναι ότι μου δόθηκε η ευκαιρία όταν είχα, έλαβα μέρος, σ' ένα συνέδριο στην Αττάλεια, ένα λαϊονικό συνέδριο της Ευρώπης, για να πάω να δω την Αλάνια, η οποία είναι κάπου 120 χλ. μακριά.

Παρουσιαστής: Ξέρατε και από που είναι η μαμά, ο παπάς; (πλάνο από μακριά, πλάνο στον παρουσιαστή).

Καλεσμένος: Όλες τις λεπτομέρειες, και τις είχα καταγράψει. Βεβαίως, γεννήθηκα στην Κύπρο, ήξερα όμως πολλές λεπτομέρειες (εικόνα της Αλάνιας και μαζί μικρή εικόνα του καλεσμένου).

Παρουσιαστής: Ναι, να εδώ, αυτή είναι η Αλάνια.

Καλεσμένος: *(κοιτάει την εικόνα)* Αυτή είναι η Αλάνια. Και πλησιάζοντας εκεί μάλιστα, θα ήθελα να πω, πριν προχωρήσω *(παρουσιαστής: «Ναι, παρακαλώ»)* ότι, όλοι στο σπίτι μου, με απέτρεπαν, να μην κάνω το ταξίδι, γιατί φοβόντουσαν που θα πήγαινα μόνος μου στην Αλάνια. Και αλήθεια, είναι ότι, υπήρχε ένα ταξίδι, από την Αττάλεια στην Αλάνια, Και αλήθεια, είναι ότι, υπήρχε ένα ταξίδι, από την Αττάλεια στην Αλάνια, 120 χλμ, ε, μόνος μ' ένα οδηγό ή οτιδήποτε, παρόλο που μιλώ τη γλώσσα και μπορούσα να περάσω και *(πάει να γελάσει)* Τούρκος. Εν πάση όμως περιπτώσει, εγώ το τόλμησα, πήγα. Και το αναφέρω αυτό, γιατί έχει σημασία. Και όταν πλησίασα στην Αλάνια, πραγματικά ένιωθα σαν να είχα ζήσει εκεί, ένιωθα σαν να ήταν μέρη που τα είχα ξαναδεί. *(πλάνο στον παρουσιαστή, παρουσιαστής: «κωδικού»)*. Ήταν κάτι το απίστευτο, πραγματικά. Εδώ είναι η παλιά πόλις, η οποία περιτριγυρίζεται από τείχη, και οι δικοί μου έμεναν ακριβώς στην παλιά πόλη της Αλάνιας *(παύση, αλλαγή εικόνας με στενά δρομάκια)*. Στενά δρομάκια, τα οποία δεν περνούν αυτοκίνητα ... *(πλάνο στον παρουσιαστή)*.

Παρουσιαστής (Presenter): Κύριε Νικολαΐδη, πέστε μου, θέλω να συγχρονιστώ, εμένα τουλάχιστον, το στομάχι μου ήδη είναι πιασμένο *(φορτισμένη με συναισθήματα η ατμόσφαιρα)*, γιατί και στην προηγούμενη φωτογραφία, την αρχική, που προοιωνίσε έναν εφιάλτη των παιδιών μας, που θα επισκέπτονται, να μην πω ποια πόλη, να μην την ονομάσω (=Because even in the previous photograph, that initially generated nightmare for our children, who shall visit, I won't say in which town, not to name it...) *(εννοεί την Κερύνεια. Κουνάει το χέρι του κρατώντας τη πένα)*. Συνεχίστε παρακαλώ.

Researcher's commentary:

[ONE CAN EASILY SEE FROM SUCH EMOTIONAL WORDS THAT A GREAT DEAL OF STIMULATION IS BEING CREATED HERE, ESPECIALLY BECAUSE THIS IS BEING RELATED TO AN AUDIENCE THAT KNOWS VERY WELL WHAT IT MEANS TO LOSE ONE'S HOME.]

Καλεσμένος: Λοιπόν ε... Και η προσπάθεια μας ήταν, να εντοπίσουμε το σπίτι *(το βλέμμα εναλλάξ από τη κάμερα στον παρουσιαστή)*. Η πόλις είναι ωραιότατη, μάλιστα

οφείλω σήμερα να σας πω, ότι η νέα Αλάνια, είναι ο καλύτερος και μεγαλύτερος τουριστικός προορισμός στην Τουρκία, με εκατομμύρια τουρίστες.

Παρουσιαστής: Πού κοντά είναι;

Καλεσμένος: Είναι ακριβώς απέναντι από την, απέναντι από τον Κορμακίτη, ακριβώς απέναντι *(αλλαγή εικόνας, ένα σπίτι)*.

Παρουσιαστής: Εδώ είναι το σπίτι σας.

Καλεσμένος: Λοιπόν, εδώ ήταν ένα από τα σπίτια *(κουνάει το δεξί του χέρι)*, τα οποία είχαμε επισημάνει, με την περιγραφή την οποία είχα, ότι ήταν διώροφο, είχε μεγάλη βεράντα μπροστά κλπ. Και βλέποντας το χωριό, από κάτω προς τα πάνω, γιατί δεν υπήρχε τρόπος να το δούμε από πάνω, ήταν ένα από τα σπίτια που επισημίναμε. Κατεβαίνοντας προς το χωριό, προς το σπίτι *(ψηλώνει τα φρύδια του, παρουσιαστής: «φωτογραφίες δικές σας, έτσι»)*. Οι φωτογραφίες είναι δικές μου, ναι. Ε.. κατεβαίνοντας προς το χωριό, επήγαμε εκεί μ' ένα φίλο μου Τούρκο *(παρουσιαστής: «μάλιστα»)* από την Κωνσταντινούπολη *(παρουσιαστής: «πολύ ωραία»)* και ένα άλλο κύπριο, ο οποίος ήταν μαζί μας στο συνέριο. Κατεβαίνοντας βρήκαμε μια γριά την οποία ρωτήσαμε, ήταν ακριβώς πάνω από το σπίτι, αλλά έξω από το σπίτι, μεγάλη στην ηλικία, η οποία κεντούσε χωρίς γυαλιά *(αλλαγή εικόνας, η πόρτα)*.

Παρουσιαστής: Αυτή *(πλάνο στον παρουσιαστή)* η πόρτα.

Καλεσμένος: *(πλάνο στον καλεσμένο, κουνάει το δεξί του χέρι)*. Λοιπόν αυτή είναι η πόρτα της εισόδου, όπως ακριβώς την άφησαν. Έχω το κλειδί του σπιτιού, αλλά δεν το είχα πάρει μαζί μου, γιατί ουδέποτε φαντάστηκα ότι θα μπορούσα ν' ανοίξω *(δείχνει με το δάκτυλο του)*, να μπω μέσα, γιατί είναι η ίδια κλειδαριά η οποία ήταν στο σπίτι *(παρουσιαστής: «αν είναι δυνατόν Θεέ μου»!)*. Λοιπόν εκεί, το ...*(παύση)* πιάσμα της πόρτας, το οποίο είναι σπασμένο, ριγμένο, νούμερο 77, ήταν ο αριθμός του σπιτιού, το χτυπητήρι, και εκείνο το οποίο έδωσε την τελική επιβεβαίωση ότι είναι το σπίτι ήταν το οικόσημο *(αλλαγή εικόνας, το οικόσημο)* σπίτι, ήταν το οικόσημο το οποίο *(παρουσιαστής: «νάτο εδώ»)* υπήρχε πάνω από την πόρτα και το οποίο μου ανέφερε η μάνα μου επανειλημμένως, με το οικόσημο της οικογένειας και κάποια πράγματα εκεί, ελληνικά γραμμένα, *(κουνάει το χέρι του)* τα οποία η μητέρα μου δεν θυμόταν να μου τα

Καλεσιένος: (νέβρια κερνάλης, κάτω, καταφατική). Όχι, είπαμε για ποιο λόγο (παρονομαστής: «να, να») και αναφέραμε ότι κάτω εδώ, μάλλον σ' αυτό το σπίτι έχει γεννηθεί η μάνα μου. Και μας ανάφερε ότι δεν το ήξερε αυτό, αλλά ο πατέρας της, ο οποίος είχε αγοράσει το σπίτι, όπως μας είχε, είχε πεθάνει πριν 2 χρόνια, και της έλεγε

Παρονομαστής: Είναι για ποιο λόγο είστε εκεί η όχι;

Καλεσιένος: Η αλήθεια είναι ότι, με είχε πιάσει ένα δέος, ήμουν εκτός εαυτού για ώρες, διότι έλεινα εκεί κάτω 4 με 4 1/2 ώρες. Στην αρχή χτυπώντας την πόρτα, μας άνοιξε η κυρία Φατίμ, η οποία ήταν η κάτοικος του σπιτιού, και είχε κάποιες επιφυλάξεις να μας αφήσει να μανύμε μέσα. Μετά άρχισα να της μιλώ και τουρκικά, έπιασε κάτω ο πάγος και μας δέχτηκε.

(πλάνο στον καλεσιένος).

Παρονομαστής: Και μόλις, έρθει, θα προκύψει, θα βάλουμε κι άλλες φωτογραφίες

Καλεσιένος: Ναι, αρκετά, εγώ...

αρκετά, όχι λίγο.

Παρονομαστής: Θα δούμε κι άλλα στη συνέχεια, (καλεσιένος: «βεβαίως») θέλω να σταθούμε λίγο ε... (το αριστερό του χέρι στο πηγούνι, πλάνο στον παρονομαστή). Το ξέριζωμα και η φυγή, για να σωθούν οι ζωές, αφήνοντας να σωθούν οι ζωές, αφήνοντας λένε πως του κόσμου τις περιουσίες και μνημεία και δέσμιους χρόνων πολεών, η μόνη έλνοια, η αναζήτηση της νέας πατρίδας. Στην αφήγηση σας, εξορία, προσπαθεία ασόβραση, σφαγή, διαδρομή φυγή άφιξη στην Κύπρο, πριν από την άφιξη να σταθούμε ακόμη λίγο εκεί (κονιάει δεξί χέρι) άφιξη, να σταθούμε ακόμη λίγο εκεί, θα σταθούμε

καλά (πλάνο και στους δύο από μακριά).

πάντοτε όταν βεις στον ύπνο σου, είναι καλός οίονος και η ημεέρα σου θα πεί τον παρονομαστή και χαμογελάει) καλός για τους Μικρασιάτες, η γιαγιά μου μου έλεγε το φίλι που θα είδατε γύρω (αλλάγη, πλάνο στον καλεσιένος) ήταν ένας οίονος (βλέπει (παρονομαστής, με νόημα: «δεν θυμάται»), τα έχουν ζήσει και δεν διαβάζονται. Επίσης κάτω» (παρονομαστής: «τι έγραφε κ. Νικολαΐδη»). Δεν ξέρω, κανένας δεν θυμάται πει, και μου λέει «μία και θα πας, αφού μου το υπόσχεται, διάβαστα και γράψε τα

ότι ανήκε κάποτε σε Έλληνες. Αυτό ήταν το μόνο που ήξερε και βεβαίως ένα άλλο πράγμα, το οποίο μετά, στην κουβέντα που έγινε εκεί, ξεδιπλώθηκε, είναι ότι είχα πάρει μαζί μου και ένα μικρό σημειωματάκι, το οποίο είχε αφήσει ο παππούς, το οποίο έλεγε πού είχαν θάψει στην αυλή τα κειμήλια της οικογένειας. Μέσα σ' ένα μπαούλο. Πόσα βήματα απ' τη γωνιά του σπιτιού, τόσα βήματα εδώ, κάπου εκεί. Και το είχα πάρει μαζί μου, για να δω ακριβώς τον χώρο, αν μπορεί να σκάψουμε, να το βρούμε *(συγκινημένος)*.

Παρουσιαστής: Μάλιστα.

Καλεσμένος: Και με ρώτησε, μου λέει: «Μήπως η μαμά, κάποια ώρα σου είπε ότι έθαψαν κάτι στην αυλή»; Και της λέω «πού το ξέρετε»; Λέει: «είχαν πει του πατέρα μου ότι, εδώ οι γείτονες τους είχαν δει να σκάβουν πριν φύγουν». Είπα: «όχι, εγώ δεν ξέρω τίποτα γι αυτό το πράγμα που μιλάτε». Εξάλλου, βγαίνοντας στο μπαλκόνι του σπιτιού, είχα προσδιορίσει περίπου το χώρο και είδα ότι ήταν *(φωτογραφία ισόγειου σπιτιού)* μεγάλος όγκος χώματος εκεί, έτσι δεν μίλησα και είναι εκεί ακόμα.

Παρουσιαστής: Μάλιστα.

Καλεσμένος: Βεβαίως, έγιναν μεγάλες κουβέντες εκεί. Εδώ είναι το ισόγειο του σπιτιού, στο οποίο η γιαγιά μου έλεγε ότι εδώ, από τα 11 παιδιά, τα 6 ήταν αγόρια, κλείδωνε ο παππούς τ' αγόρια όταν έκαναν αταξίες και η γιαγιά... ήταν η σκάλα που έβγαίνες πάνω είχε καταπακτή, έκλεινε καταπακτή *(κουνάει το δεξί του χέρι)* και η γιαγιά προσπαθούσε να βρει κάποιο παραθύρι ανοιχτό ή κάποια τρύπα, για να τους δώσει φαί να τρώνε *(παρουσιαστής: «πάντα οι γιαγιάδες, ναν».* *Φωτογραφία με την πάστα ντομάτας στον ήλιο)*. Μπαίνοντας στο σπίτι, εδώ ήταν μια σκηνή, πραγματικά, που με άφησε άφωνο. Είναι η πάστα, η ντοματοπάστα, όπως την έκανε η μάνα μου. Οι παλιοί όλοι, αλλά οι πρόσφυγες ειδικώς, αν θέλετε, αυτές τις συνήθειες, τις έφεραν μαζί τους, από την Μικρά Ασία. Έλιωναν την ντομάτα και την έβαζαν στην ήλιο να κατακτηθεί, κι απ' εκεί γινόταν η σάλτσα, την οποία χρησιμοποιούσαν στην μαγειρική *(φωτογραφίες αρχοντικού, ταβάνι)*. Λοιπόν εδώ είναι το αρχοντικό για να καταλάβετε τον πλούτο του σπιτιού, ήταν πραγματικά αρχοντικό. Τα δωμάτια στα οποία έμεναν τα παιδιά, *(φωτογραφία δωματίων)* σαν μπαλκόνια γύρω, όλα σκαλιστά ξύλα, κλπ. Ε... τώρα που τα λέω πραγματικά με πιάνει πάλι, *(συγκινημένη φωνή)* η συγκίνηση και δέος.

Παρουσιαστής: Εμάς μας συνταράσσει. Τι λέτε τώρα; (φόρτιση συναισθημάτων).

Καλεσμένος (Presenter): Και σε κάποια στιγμή κουβεντιάζοντας, η κυρία Φατμά, δεν, με πολύ ήσυχο τρόπο, μου είπε "αν σ' ενδιαφέρει το σπίτι είναι για πούληση" (συγκίνηση) και... πάγωσα. (παρουσιαστής: «μάλιστα») και λέω κοίταξε ποιος προσπαθεί να πουλήσει τι, σε ποιόν. (= With a very quiet way, he said to me «If you're interested the house is for sale. » And I froze... And remarked look, who is trying to sell what and to whom...) Εν πάση όμως περίπτωση η κουβέντα μας ήταν πολύ φιλική. (παρουσιαστής: «να την εικόνα» φωτογραφία Αλάνιας). Η αλήθεια είναι ότι, ναι, εδώ είναι όπως εφάινετον από το σπίτι της μητέρας μου. Όπως φαίνεται η Αλάνια, η οποία είναι, όπως σας είπα, κτισμένη πάνω στην κατηφόρα ενός βουνού, περιτριγυρισμένη από αρχαία τείχη. (φωτογραφία καλεσμένου με κυρία Φατμά και ο Μεχμέτ). Εδώ είναι η κυρία Φατμά (παρουσιαστής: «μάλιστα») η οποία είχε στολιστεί εκείνη τη στιγμή, τρεχάτη για να βγει στη φωτογραφία. Με την οποία ακόμα διατηρούμε επαφή. Χαιρετιόμαστε, τους στείλουμε στις γιορτές κάρτα, μας στείλουν κι εκείνοι στα Χριστούγεννα κάτι, κρατήσαμε επαφή. Και ο φίλος μου ο Μεχμέτ, ο οποίος μας συνοδεύει (φωτογραφία με φίλους). Εδώ ήταν μια εξαιρετική στιγμή που συναντηθήκαμε με Τουρκοκύπριους φίλους στην Αττάλεια, στο συνέδριο. Είναι ο φίλος μου ο Χακούρ Οατούρ και ο Εκάν Κολτεμίρ. Οι οποίοι ήταν εκεί κι αυτοί για το συνέδριο και ε, με χαμόγελα και συγκινήσεις.

Παρουσιαστής: Μάλιστα, έτσι, μάλιστα.

Καλεσμένος: Η αλήθεια είναι ότι σκέφτεσαι, φεύγοντας, απ' εκεί (παύση) τι θα μπορούσαν να κάνουν οι απλοί άνθρωποι, για να μπορέσουν να...

Παρουσιαστής: Έχουμε κι άλλες φωτογραφίες εδώ (αλλαγή φωτογραφίας. Σελεύκεια)

Καλεσμένος: Α, εδώ είναι από το δεύτερο μου ταξίδι...

Παρουσιαστής: Α, ακολούθησε και ένα δεύτερο;

Καλεσμένος: Ένα δεύτερο, όπου πήγα στη Σελεύκεια, που είναι η πατρίδα του πατέρα μου. *(παρουσιαστής: «μάλιστα»)*. Και εδώ είναι μια γκραβούρα στην οποία φαίνεται δεξιά, ακριβώς πάνω από την εικόνα τη δική μου, ο αλευρόμυλος του παππού μου.

Παρουσιαστής: Αν είναι ποτέ δυνατόν. *(θαυμασμό και δέος στη φωνή του)*.

Καλεσμένος: Ο οποίος είναι η φτερωτή εκεί που βλέπετε, ακριβώς μπροστά που γυρίζει. *(παρουσιαστής: «ναι, ναι βλέπουμε»)* και ήταν ο αλευρόμυλος, ο οποίος δυστυχώς, πριν καμιά εικοσαριά χρόνια κατεδαφίστηκε από το δήμαρχο, ως ένα άχρηστο κτίριο, κατά τη γνώμη του, ο οποίος έβλαπτε την γενική όψη της πόλης. *(παρουσιαστής: «μάλιστα»)* και εδώ ήταν από το δεύτερο ταξίδι πάλι, που *(αλλαγή φωτογραφίας στην Αγ. Θέκλη)* ήταν θρησκευτικής αποστολής, ε... είχε οργανωθεί από το Πατριαρχείο, με τη συνοδεία του τότε μητροπολίτη της Σελεύκειας που φαίνεται εδώ, και... λειτούργησαν σε πάρα πολλές εκκλησίες της Καππαδοκίας, και καταλήξαμε στη Σελεύκεια, όπου ήταν η πατρίδα του πατέρα μου. Και εδώ κοινωνούμε όλοι, και αυτοί που συμμετείχαν στο ταξίδι αυτό, στο ναό της Αγίας Θέκλης, ο οποίος είναι υπόγειος. Και εδώ η φόρτιση και η συγκίνηση ήταν μεγάλη, γιατί σκέφτηκα προς στιγμή ότι, εδώ και ο παππούς και η γιαγιά και ο παπάς είχαν κι αυτοί κάποια φορά κοινωνήσει **Παρουσιαστής:** Ναι μεν... ναι.

Καλεσμένος: *(πλάνο στον καλεσμένο)*. Να πάω πίσω στην Αλάνια. Η αλήθεια είναι ότι εκεί η παραμονή, ήταν φορτισμένη στο υπέρμετρο. Δηλαδή, κάθε κίνηση, κάθε κουβέντα που γινόταν, ήταν μια ολόκληρη σελίδα μιας ιστορίας, η οποία έφερνε στη μνήμη μου και το μέγεθος της τραγωδίας, αλλά και μια άλλη ανθρώπινη διάσταση, το τί μπορούσαν να κάνουν οι απλοί άνθρωποι, για να λύσουμε αυτό το πρόβλημα του μίσους, μεταξύ αυτών των λαών και των επακόλουθων. *(πλάνο στον παρουσιαστή και μετά στον καλεσμένο)*. Και η αλήθεια είναι ότι προς στιγμή είπα ότι, αν αφήνοντας οι απλοί άνθρωποι να έχουν την επαφή και την επικοινωνία, ίσως τα πράγματα να ήταν διαφορετικά. *(πλάνο στον παρουσιαστή και μετά στον καλεσμένο)*.

Παρουσιαστής: Μάλιστα (και ισιώνει λίγο το κορμί του).

Καλεσμένος: Και σκεφτόμουν ότι και το τείχος του Βερολίνου δεν είναι οι πολιτικοί που το έριξαν, αλλά και οι ίδιοι οι άνθρωποι.

Παρουσιαστής: Μάλιστα (πλάνο στον παρουσιαστή).

Καλεσμένος: Και προχώρησα παρακάτω, για να πω ότι, διέκρινα μέσα απ' όλη αυτή την, θα έλεγα, *(σέρνει λίγο τη φωνή)* οδυνηρή φόρτιση, μια ανθρώπινη πτυχή, την οποία δεν είχα υπολογίσει. Όταν φεύγαμε από το σπίτι μετά 4 – 4 1/2 ώρες που καθίσαμε ήδη...*(πλάνο στον καλεσμένο, ύφος ήρεμο, τόνος κανονικής συνομιλίας)*

Παρουσιαστής: ... να βρούμε τη φωτογραφία με την κυρία... υποψιάζομαι τι θα μας πεις.

(πλάνο στον παρουσιαστή, ο οποίος δείχνει με το χέρι του προς τους εικονολήπτες, δίνοντας του το σήμα να προβάλουν την σχετική φωτογραφία, ύφος ήρεμο)

Καλεσμένος: Με την κυρία Φατμά...*(πλάνο στον καλεσμένο, συγκινημένος τρομερά, κουνάει νευρικά το κεφάλι, δένει τα χέρια μπροστά στην κοιλιά του)*.

Παρουσιαστής: Με την κυρία Φατμάν ναι...

Καλεσμένος: Η οποία, κατεβαίνοντας να μας κατευοδώσει στην πόρτα, διότι το σπίτι όπως είναι κτισμένο *(με κινήσεις των χεριών δείχνει πως είναι το σπίτι)* στο βουνό, είναι τριώροφο, βγήκε στην πόρτα και λέει, «χάρηκα πάρα πολύ που σας γνώρισα», λέει στο φίλο τον Μεχμέτ «και ειδικώς, ευχαριστήθηκα πάρα πολύ από τον κύριο» λέει... *(ύφος ήρεμο, συγκίνηση)*

Παρουσιαστής: Αυτή η κυρία...

Καλεσμένος: Και λέει στο Μεχμέτ, «είναι κι αυτοί σαν εμάς...» *(προβάλλεται η σχετική φωτογραφία)* και πέραν εκείνου, το επιστέγασμα ήταν ότι φεύγοντας, έτρεξε στην αυλή, που ήταν εκεί ένας θάμνος, έκοψε ένα κομμάτι, ένα κλαδί που είχε και ένα άνθος πάνω και μου λέει, «αυτό να το πάρεις της μάνας σου». Της λέω «η μάνα μου είναι πεθαμένη», μου λέει «να το βάλεις στον τάφο της, από μένα... βεβαίως...» *(πλάνο στον καλεσμένο, ύφος ήρεμο, συγκίνηση, κουνάει κεφάλι δεξιά-αριστερά, νευρικά και συγκινημένος, παίρνει βαθύ αναστεναγμό από τη συγκίνηση)* *(επεμβαίνει ο παρουσιαστής)*

Παρουσιαστής: Μάλιστα. Να ακούσουμε τηλεθεατές κύριε Γιώργο, να ακούσουμε 2 τηλεθεατές, που είναι ώρα μαζί μας και να δώσουμε συνέχεια (ύφος ήρεμο και προβληματισμένο μαζί, σφίγγει τα χείλη, πλάνο στον παρουσιαστή) κυρία Κουζάλη, καλησπέρα.

Τηλεθεατής 1 (Κυρία Κουζάλη): Καλησπέρα σας κύριε Χαραλαμπίδη

Παρουσιαστής: Σας ακούμε.

(πλάνο στον καλεσμένο, κουνάει νευρικά το κεφάλι, συγκινημένος, σαν να ανακαλεί στη μνήμη όλες τις στιγμές του ταξιδιού στη Σμύρνη)

Τηλεθεατής 1: Καλησπέρα αγαπητέ φίλε κύριε Νικολαΐδη. Τόσο πολύ συγκινημένη είμαι, είμαι η Ελένη Κουζαλή, (φωνή όλο συγκίνηση, η φωνή να τρέμει από συγκίνηση) φίλη σας παλιά στους Lions, έχουμε συνεργαστεί πάρα πολύ, μας συγκινήσατε τόσο πολλά, τόσο το πρώτο πρόγραμμα του P.I.K. όσο και το δεύτερο (πλάνο στον καλεσμένο). _Είστε συντοπίτης μου κύριε Νικολαΐδη, η προγιαγιά μου ήταν η γιαγιά Αλεξάνδρα από τη Σμύρνη, εγώ είμαι η τρίτη γενιά πρόσφυγας, πάει να σπάσει η καρδιά μου από τη συγκίνηση, ειλικρινώς δεν μπορώ να κρατηθώ, ίσα ίσα που κρατίζω τα δάκρυα μου, με τα δικά σας μάτια και με τις δικές σας εμπειρίες, μας μετάφερες στην πατρίδα την παλιά, των προ-προπάππων μας.

Researcher's commentary:

[WHAT IS BEING SAID HERE SHOWS HOW MUCH MORE STIMULATION IS BEING CREATED AS ONE CALL-IN VIEWERS RESPONDED BY SAYING THAT HE IS A THIRD GENERATION OF REFUGEES FROM SMIRNI (ASIA MINOR)].

(πλάνο και στους δυο παρουσιαστή και καλεσμένο, ο καλεσμένος κουνάει το κεφάλι όσο μιλάει ο τηλεθεατής δείχνει ότι συμφωνεί, ύφος πάρα πολύ συγκινημένο).

Τηλεθεατής 1: Και την Κυριακή αν θέλετε, να σας το τονίσω, στο Αρχονταρίκι κύριε Χαραλαμπίδη, παρακολουθήσαμε μια εκπομπή, που παρακαλούσαν τον κόσμο που κατάγεται από τη Μικρά Ασία, από τους πρόσφυγες τους Μικρασιάτες, να

παρουσιάσουν ταυτότητες, ιστορίες και να κάνουν το γενεαλογικό τους δέντρο. Εσείς πως το βρίσκετε αυτό Κύριε Νικολαΐδη;

Καλεσμένος: Νομίζω είναι εξαιρετική ιδέα και αυτό προσπαθώ να κάνω μέσω του γραφείου μείζονος Ελληνισμού και σκοπεύω στην επόμενη μου επίσκεψη στην Αθήνα, να πάω να τους δω, να δω πώς μπορώ κι εγώ να βρω τις ρίζες μου. Παρόλο που έχω βρει κάποιες ρίζες, όπως ανέφερα, από πλευράς μητέρας η καταγωγή μας είναι από τη Χίο, από πλευράς πατέρα φαίνεται ότι ήταν Κύπριοι στην καταγωγή, όταν είχαν φύγει στην μεγάλη ξηρασία, από την Τυλληρία προς την Τουρκία. *(τόνος φωνής ήρεμος, ύφος συνομιλίας, χωρίς κινήσεις του σώματος, παράλληλα προβάλλονται σκηνές από τη Μικρά Ασία).*

Παρουσιαστής: Μπράβο, 30 τόσα χρόνια αναβροχιά, μάλιστα, το περιβόητο τότε... *(αναφέρεται στο ποίημα του Γιώργου Σεφέρη για την Κύπρο «Οι γάτες του αϊ Νικάλα».* Το πλάνο δείχνει τον παρουσιαστή, προβάλλονται εικόνες από τη Μικρά Ασία)

Τηλεθεατής 1: Ναι, αλλά δεν μπορούμε να συνεργαστούμε με την παραγωγή του Αρχονταρίκι, για να μπορέσουμε και στην Κύπρο να κάνουμε ένα δέντρο, να βρούμε τις ρίζες μας, τις παλιές, σαν εμείς που ανήκουμε απ' εκεί *(ύφος ήρεμο. Συνεχίζεται η προβολή σκηνών από τη Μικρά Ασία)*

Καλεσμένος: Σιγουρότατα, εγώ είμαι στην διάθεση σας να οργανώσουμε ότι θέλετε. *(ύφος ήρεμο).*

Παρουσιαστής: Μάλιστα.

Τηλεθεατής 1: Σας ευχαριστώ πάρα πολύ και σας ευχαριστώ και το Ρ.Ι.Κ. 1.

Παρουσιαστής: Γεια σας. *(ύφος σοβαρό)* Ανώνυμη φύλη της εκπομπής καλησπέρα. *(πλάνο στον καλεσμένο, συνεχίζεται η προβολή εικόνων από την Μικρά Ασία).*

Τηλεθεατής 2 (Televiewer 2): Ναι, καλησπέρα σας, συγχαρητήρια κύριε Χαραλαμπίδη για την εκπομπή σας, συγχαρητήρια για τους φιλοξενούμενους που έχετε κάθε φορά,

αλλά και ιδιαίτερα σήμερα, για τον κύριο Νικολαΐδη. (ύφος ήρεμο, φωνή σοβαρή και σταθερή).

Είναι εκπληκτικό το πως καταφέρνει αυτή η εκπομπή, μέσα από συντρίμια και ερείπια, να δώσει μηνύματα πολιτισμών, για το παρόν αλλά και για το μέλλον. (= It is amazing how this programme form within the ashes and rubble can serve to give messages about the present and about the future.)

Γνωρίσαμε τον άνθρωπο Νικολαΐδη, εμείς οι Χωραΐτες, οι Λευκωσιάτες, στο δόσιμο, γνωρίσαμε τον άνθρωπο Νικολαΐδη που σήμερα παρουσιάζετε, να εκτιμά πολύτιμα αντικείμενα, την ομορφιά, να την τοποθετεί και κάποτε ίσως και να την παίρνει να την αγοράζει. Είναι εκπληκτικό το πως ο άνθρωπος αυτός βρέθηκε στο δίλημμα, στο σημείο, να πρέπει να αγοράσει τη δική του ομορφιά, που άφησαν κάποτε οι δικοί του άνθρωποι στη γενέτειρά του. Είναι ακόμη εκπληκτικό, το ότι μέσα από το διώξιμο, μπορούν οι μικρασιάτες, μπορούν κάποιοι άνθρωποι, να δίνουν, να προσφέρουν, να συνεχίζουν να δίνουν, με μια ίσως φλόγα, που μόνο η ψυχή που ενώνεται με το Θεό, μπορεί να εξηγήσει. Σας ευχαριστούμε και μάλιστα απόψε σας ευχαριστεί μια κοπέλα από την Καρπασία, που έχει και εκείνη ένα κλειδί ενός διώροφου αρχοντικού, που έζησαν μέσα γενεές ολόκληρες ανθρώπων, που αγάπησαν την ομορφιά, τη φύση και τον πολιτισμό. Ευχαριστούμε θερμά, καλή σας νύχτα. (φωνή σοβαρή, ύφος ήρεμο, εκφράζει ακριβώς ότι θέλει).

Παρουσιαστής: (Με φωνή χρωματισμένη με συναισθήματα και συγκίνηση) Καλή μου φίλη, πολύ σ' ευχαριστώ να'σαι καλά. (πλάνο στον παρουσιαστή συνεχίζεται η προβολή εικόνων, από τη Μικρασιατική Καταστροφή). Χρέος μας τουλάχιστο, έτσι το αντιλαμβανόμαστε εμείς, είναι να μνημονεύουμε, να κανοναρχούμε το λόγο, όπως πολύ εύστοχα επισήμανες την αγάπη και την ομορφιά και την αλήθεια των πραγμάτων και αν είμαστε (σέρνει λίγο τη φωνή) λίγο φορτισμένοι δεν μπορούσε να'ναι αλλιώς, όταν μπροστά στα μάτια μας, τώρα στο οπτικό αυτό, βλέπουμε την καταστροφή της Σμύρνης, τη Σμύρνη που καίγεται και οι «σύμμαχου», σε εισαγωγικά, εκεί τον κόσμο που θέλει να αρπαχτεί, να σωθεί, τον πετάνε κάτω. (ατμόσφαιρα συναισθηματικά φορτισμένη, όλο συγκίνηση).

Κύριε Νικολαΐδη, αλήθεια, έρχομαι σ' ένα επόμενο θέμα, (το ύφος του δηλώνει σιγουριά) να προλάβω κι όλες, η Κύπρος τότε αποικία Αγγλική δεν έδειξε και ιδιαίτερη

φιλοξενία στους κατατρεγμένους πρόσφυγες τότε. (πλάνο εναλλάξ στον καλεσμένο και στον παρουσιαστή συνεχίζεται η προβολή εικόνων από την καταστροφή της Σμύρνης).

Καλεσμένος: Να, πράγματι, τότε, για να μπορούσε κάποιος να κατεβεί στην Κύπρο, γιατί οι πρόσφυγες, όπως πολύ σωστά είπατε, πιανόντουσαν σ' οποιοδήποτε μέσο έβρισκαν και επομένως πώς αλλιώς, στα πλοία, για να πάνε πού, ούτε κι οι ίδιοι δεν ήξεραν, πρώτος σταθμός λοιπόν, όπως ήταν φυσικό, ήταν η Κύπρος, και τότε η Κύπρος, η Λάρνακα, η Λεμεσός, δεν είχαν λιμάνια. Στεκόντουσαν τα πλοία μέσα και γύρω τους χιλιάδες βάρκες με τους τηλεβόες, να αναζητεί ο καθένας, τους συγγενείς και τους γνωστούς του. Έτσι έφτασαν και οι δικοί μας εδώ. Αλλά, όπως πολύ σωστά είπατε, η Αγγλική κυβέρνηση τότε, δεν ήθελε να τους δεχτεί και είχε βάλει και ένα πολύ ψηλό τίμημα, εγγύηση χρηματική, για να αφήσουν οποιονδήποτε να κατέβει. (πλάνο στον καλεσμένο, συζήτηση σε ήρεμο τόνο, παραστατική αφήγηση) τελικώς, οι δικοί μας κατάφεραν και κατέβησαν, αλλά και μετά και αυτό, οφείλω να το πω και με μεγάλο παράπονο και η ... (σέρνει λίγο τη φωνή) Ελληνική...

Παρουσιαστής: Κυπριακή Δημοκρατία (συμπληρώνει).

Καλεσμένος (Guest): Η Κυπριακή Δημοκρατία, δε στάθηκε απέναντι σ' αυτούς τους ανθρώπους, όπως περίμεναν όλοι. Είχα κάνει τρομερές προσπάθειες να μπορέσω, τους γονιούς μου να τους δεχτούν, να τους πολιτογραφήσει το κράτος, σαν Κύπριους υπηκόους. (= **The Cypriot democracy did not stand by those people, as everyone had expected. I had made tremendous efforts for my parents to accept to be written down as Cypriot subjects.**) (ήρεμος τόνος παράπονο στη φωνή).

Παρουσιαστής (Presenter): Επιτρέψτε μου, να δείξω τη ντροπή λοιπόν, (φωνή σοβαρή, ο παρουσιαστής κρατά στα χέρια του και δείχνει στο φακό την ταυτότητα του πατέρα του κύριου Νικολαΐδη) αυτό τον πόνο σας, επιτρέψτε μου να τον δείξω εγώ. (= **Allow me, to show the shame then...this pain of yours, allow me to show him here. The camera focuses on the identity card of the father of Mr.Nicolaides with the sign Alien.**)

Καλεσμένος: Πέθαναν και οι δυο σαν αλλοδαποί «Alien». (με φωνή όλο παράπονο και την αδικία ζωγραφισμένη στο πρόσωπό του).

Παρουσιαστής: Μάλιστα. (ύφος σοβαρό)

Καλεσμένος: Αυτό που δείχνετε, είναι η ταυτότητα του πατέρα μου, σαν «Alien», «αλλοδαπός», που σαν τέτοια, έπρεπε να παρουσιάζεται κάθε χρονική περίοδο στην αστυνομία και να δηλώνει ότι η διεύθυνση του η ταχυδρομική, δεν έχει αλλάξει. Και το μεγάλο λάθος του πατέρα μου ήταν ότι, δεν ήταν ποδοσφαιριστής, ούτε μπασκετμπολίστας, που θα μπορούσε σε μια εβδομάδα ή ένα μήνα να πάρει Κυπριακή υπηκοότητα, όπως γίνεται σήμερα. (ύφος ήρεμο, φωνή χρωματισμένη με συναίσθημα).

Παρουσιαστής: Πάνω σ' αυτό, ένα σύντομο διαφημιστικό διάλειμμα, για να μην πούμε τίποτε άλλο, τουλάχιστο μέχρι εδώ και να ακούσουμε τηλεθεατές που είναι μαζί μας. (ύφος ήρεμο, φωνή σοβαρή) ...

Κυρίες και κύριοι έχουμε κι άλλους τηλεθεατές, ο χρόνος είναι περιορισμένος, να ακούσουμε τον κύριο Προκόπη, καλησπέρα. (πλάνο στον παρουσιαστή)

Τηλεθεατής 3: Ναι, καλησπέρα. Προκοπίου, κύριε Χαραλαμπίδη. (με γελαστή φωνή).

Παρουσιαστής: Προκοπίου, με συγχωρείτε, με συγχωρείτε. (ύφος σοβαρό).

Τηλεθεατής 3 (Televiewer 3): Όχι απλώς αστειεύομαι. (γελώντας) Απλώς να σας ευχαριστήσω και να σας συγχαρώ για τα προγράμματα σας. Μας θυμίσατε για ακόμη μια φορά απόψε... (σέρνει τη φωνή του) συμμερίζομαι τα αισθήματα του κύριου καλεσμένου σας, διότι και εμείς φύγαμε μωρά 10 χρονών από τα κατεχόμενα, αυτός αξιώθηκε και μπήκε μέσα στο σπίτι του, εμείς απήγαμε εκεί σαν προσκυνητές, υποτίθεται, στον Απόστολο Αντρέα, μια χρονιά, περνούσαμε από τα χωριά μας, βλέπαμε τα σημεία του σπιτιού μας, τη φοινικιά που θυμούμαστε από μικροί, βλέπαμε την εκκλησία στο χωριό του πατέρα μου, που κρατούσαμε τα εξαπτέρυγα όταν είμαστε μωρά, πιο πέρα το νεκροταφείο, που μέσα ήταν ο πατέρας μου πεθαμένος, που δεν ανάψαμε καντήλι για 30 χρόνια, αλλά δεν μπορούσαμε να μπούμε μέσα και συμμερίζομαι τα αισθήματα αυτού του κυρίου, τί πέρασε, ευτυχώς όμως, μπορεί, συνδέθηκε φιλικά με τη γυναίκα που κατοικεί στο σπίτι, τουλάχιστο σαν μνημόσυνο στη μητέρα του, κατάφερε και πήγε κοντά τους. (Καλεσμένος: κοινά νευρικά το κεφάλι δεξιά – αριστερά από τη συγκίνηση. Παρουσιαστής: Μάτια όλο έκφραση, συγκινημένος σαν στο μυαλό του να ζωντάνεψαν εικόνες από τη προσφυγιά). Εμάς πέθαναν οι γονιοί

μας, οι παππούδες μας, με το καμό «πότε εννα πάμε γιε μου πίσω»; Η τυφλή γιαγιά μας, πέθανε 100 χρονών, με το ραδιόφωνο στο χέρι και ρωτούσε «εγίνηκεν καμμία λύση γιέ μου; Να πάμεν έσσω μας»; Γι' αυτό σας ευχαριστούμε, ελπίζουμε να' μεν αξιωθούμε αυτό το πράγμα που μας είπατε στην αρχή... (ο παρουσιαστής ακούει προσεχτικά συγκινημένος) δίχως να πείτε τ' όνομα, (εννοεί την Κερύνεια))τα παιδιά μας θα πηγαίνουν τουρίστες,, δυστυχώς θα το πάθουμε σε πολλά χωριά, όχι μόνο στις πόλεις που ελέγετε, σας ευχαριστούμε πάρα πολύ.

(= I sympathize with the feelings of this gentleman, but he at least managed to...get close to them... Our parents and grandparents died with the notion that they will go back. Our blind grandmother died at the age of 100 years with the radio in her hand and asked if a solution had been reached, if we could all go home. We thank, we hope that we will not become what you said at the beginning. Our children will go as tourists, but unfortunately we will...)

A few months later, Denktash opened doors along the occupied north and the free south where thousands of Greek and Turkish Cypriots began to visit as "tourists" their homes.

Researcher's commentary:

[HERE ONE CAN SEE THAT THE QUALITY OF INTERACTION IS EXCELLENT.]

Παρουσιαστής: Μάλιστα, μάλιστα, ναι, ναι. Να'σαι πάντα καλά, κουράγιο, δύναμη συνείδηση. Συνείδηση πάνω απ' όλα. (με ύφος επιβεβαιωτικό και σοβαρό). Γειά σας, η κυρία Άντρη Ιωάννου, καλησπέρα (παύση για 3 δευτερόλεπτα) Άντρη Ιωάννου (ο παρουσιαστής με παρακλητική φωνή)

Τηλεθεατής 4 (Άντρη Ιωάννου): Ναι, παρακαλώ, ναι καλησπέρα σας. (φωνή γλυκιά, τόνος ήρεμος).

Παρουσιαστής: Καλησπέρα σας.

Τηλεθεατής 4 (Televiewer 4): Τα συγχαρητήρια μου, πρώτα απ' όλα, για τα ενδιαφέροντα θέματα σας. Αισθάνομαι την ανάγκη, να δώσουμε μια ζεστή αγκαλιά στον κύριο Νικολαΐδη. Δεν κατάγομαι ούτε από τη Σμύρνη, ούτε από την Μικρά Ασία,

ούτε πρόσφυγας είμαι απλώς, από τα τελευταία χρόνια διαβάζω πολλή ιστορία, όσον αφορά αυτές τις δυο καταστροφές και πιστέψτε με, μέσα από το οδοιπορικό του απόψε, ένοιωθα νοερά ότι έζησα κι εγώ μian παράλληλη ιστορία, ε... (= I feel the need to give a warm hug to Mr. Nicolaides. I do not come from Smirni, nor from Asia Minor and nor am I a refugee, I have just read a lot of history these past years with regards to the 2 disasters and through this journey tonight I have lived a similar story.)

Researcher's commentary:

[THE CALL-IN VIEWERS CONTINUE TO RESPOND WARMLY TO THE GUEST AND SO A LOT OF EMOTION WAS CREATED THROUGH THIS EXCHANGE OF PAIN AND SORROW. THE CALL-IN VIEWERS REALLY COULD UNDERSTAND WHAT THE GUEST, BEING A REFUGEE HIMSELF, WAS GOING THROUGH.]

(σέρνει λίγο τη φωνή) καθώς επίσης, μέσα από τις εικόνες που προβάλατε, ισχύει αυτό που λέμε, «μια εικόνα χίλιες λέξεις». Ευχαριστώ, πολύ. (φωνή γλυκιά, τόνος ήρεμος).

Παρουσιαστής: Να'σαι καλά, καλό βράδυ. (φωνή σοβαρή).

Τηλεθεατής 4: Καληνύχτα σας.

Researcher's commentary:

[THE GUEST FEELS COMFORTABLE IN THE STUDIO WITH THE HOST AND THE CALL-IN VIEWERS.]

[THE QUALITY OF INTERACTION BETWEEN THE THREEPARTIES SEEMS TO BE VERY GOOD.]

Παρουσιαστής: (Στον καλεσμένο) Είμαι περήφανος, λέτε γιατί, είμαι γόνος προσφύγων της Μικρασιατικής Καταστροφής και αυτό το κατάλαβα καλύτερα, γιατί έγινα κι εγώ πρόσφυγας στον τόπο μου, δυο φορές, το 1963 και το 1974. Μπορείτε να ολοκληρώσετε σας παρακαλώ;...(φωνή όλο συγκίνηση και μάτια που εκφράζουν τη συγκίνηση)

Καλεσμένος: Να μην αναφερθώ στις άλλες προσφυγίες, γιατί... *(σέρνει λίγο τη φωνή, ύφος προβληματισμένο)* κοντά στο μέγεθος της μεγάλης... θα μου επιστρέψεις όμως, πριν κλείσουμε, να διαβάσω ένα απόσπασμα, από ένα εξαιρετικό βιβλίο, μιας εξαιρετικής Ελληνίδας πεζογράφου της Διδώς Σωτηρίου, τα «Ματωμένα Χώματα». Είναι κάτι, που νομίζω αξίζει τον κόπο να διαβαστεί, *(ύφος σοβαρό, φωνή ήρεμη)*.

Παρουσιαστής: Παρακαλώ. *(ο καλεσμένος αρχίζει να διαβάζει με ύφος συγκινητικό και παραστατικό από το βιβλίο)*.

Καλεσμένος: «Αχ, αχ πλάσματα της γης, ποια δύναμη σκότωσε τη ψυχή σας, ανθρώπινα χαμόγελα που γινήκατε τρόμος, μόνο τρόμος και θάνατος. Καρσί στα Μικρασιάτικα παράλια, αναβοσβήνουνε φωτάκια, αναβοσβήνουνε μάτια. Καρσί αφήσαμε συγυρισμένα σπίτια. Κλειδωμένες σερμαγιές, στεφάνια στο εικονοστάσι, πρόγονους στα κοιμητήρια. Αφήσαμε παιδιά και γονιούς και αδέρφια, νεκροί άταφοι, ζωντανοί δίχως σπίτια, βρικολακιασμένα όνειρα. Εκεί καρσί ήταν ίσα με χτες η πατρίδα μας. Σιεφκέτ δεν με γνωρίζεις; Τζιάννο, χρόνια τρυγήσαμε μαζί γέλιο και δάκρυ. Σιεφκέτ, αχ Σιεφκέτ, Σιεφκέτ... θεριά γενήκαμε, μαχαιρώσαμε, κάψαμε τις καρδιές μας άδικα, τι με κοιτάς έτσι άγρια αντάρτη του Κκιόρ-Μεχμέτ. Εγώ σε σκότωσα και κλαίω, λογάριασα τι μου'φαγες εσύ, αδέλφια φίλους, πατριώτες, τα μελέ ταμπούρια, ολόκληρη σφαγμένη γενιά. Τόσα φαρμάκια τόση συμφορά και ο νους μου σφυρίζει, θέλει πίσω στα παλιά. Να'ταν λέει ψέματα όλα όσα περάσαμε και να γυρίζαμε τώρα δα, στη γη μας, στους μπαξέδες μας, στα δάση μας με τις καρδίνες, τις παρδιές, τα πετροκότσυφα, τα περβολάκια και τις μαντζουράνες. Αντάρτη του Κιορ-Μεχμέτ, χαιρέτα μου τη γη που μας γέννησε, σελαμ σιοηλέ, ας μην μας κρατάει κακία που την ποτίσαμε αίμα. Ανάθεμα στους αίτιους...». Κι εγώ, φεύγοντας από την Αλάνια, πραγματικά δεν μπορούσα παρά να βροντοφωνάζω «ανάθεμα στους αίτιους». *(ύφος παραστατικό, τα λόγια να βγαίνουν 7αεαπό τα βάθη της ψυχής, παράλληλα με την αφήγηση του καλεσμένου προβάλλονται, σκηνές από την Μικρασιατική καταστροφή)*.

Παρουσιαστής: Σ' ευχαριστώ. Ανάθεμα στους αίτιους, λοιπόν, να μην το αφήσουμε. Καλό βράδυ. *(Φωνή ήρεμη, χρωματισμένη με ύφος σταθερό)*.

Παραπομπές: Κυρίες και κύριοι, αγαπητοί τηλεθεατές γεια σας και χαρά σας, όπου κι αν βρίσκεστε αυτή ην ώρα, να 'στε καλά. Το αποψινό μας θέμα, το αντικείμενό μας, δεν είναι απλώς ένα θέμα, αλλά ένα άτομο, η μάλλον ένα πρόσωπο. Ένα πρόσωπο που γελιέται πολλά συναφή θέματα, πολλά θέματα, μέσα από πολλές πλευρές ενός συνόλου έργου. Πολλή δράση, πολλή δουλειά, πολλή γνώση, αλλά και πολλή σεμνότητα και ταπεινοφροσύνη.

Αφιερώθηκε το Ένδοξο του 1998 από το κρατικό κανάλι του ΠΙΚ, με ευδοκίμητη πρόκληση αφιέρωση, για λόγους αρχής, χωρίς τυμπανοκρουσίες. Η πρώτη Κύπρια κοσμητή της Κύπρου, που αναγνωρίστηκε από τον κόσμο, ως ψάτσα. Στα κρατητήρια της Ομορφιάς σε απομόνωση τον καιρό του αγώνα. Οι Άγγλοι την σφράγισαν, για να μην πάρει ποτέ την προαγωγή στο αγγλοκρατούμενο τότε ΠΙΚ. Στις εκπομπές της έβαζε ελληνικό πατριωτικό περσιζόιμενο και Βέητο, πράγμα που τους ενοχλούσε. Όταν έφταναν οι Άγγλοι κι αφού κυκλοφόρησε «Το χρονικό του αγώνα της Ε.Ο.Κ.Α», οπότε διεφάνη πάλιν η δράση της, την πόνησε ο Κυριάκος Καραμάνος, τότε Τηλεματάρχης των Ελληνικών Προγραμμάτων Ραδιοφώνου «Τι θέλεις»; «Θέλω να γνωρίσω την Ελληνική μουσική στις πηγές της», ανέπτυξε. Με εκπαίδευση στην Ελλάδα, με υποτροφία της Ιερσβείας της Ελλάδος και του ΠΙΚ. Πήρε την πρώτη και μοναδική μετρητή υποτροφία για το Ε.Ι.Ρ. (Εθνικό Ίδρυμα Ραδιοφωνίας), τον πρόδρομο της Ε.Ρ.Τ., αργότερα. Υποτροφία πήρε και για το Εθνικό Ωδείο Αθηνών, όπου ολοκλήρωσε σπουδές Κλασσικού Τραγουδιού - Μελοδράματος και Ανώτερων Θεωρητικών. Επέστρεψε το καλοκαίρι του 1964, κι αμέσως ξανάπιασε δουλειά στο ΠΙΚ. Εργάστηκε άριστα και αποστάματα από όρες, οπότες. Τραγουδούσε δημοτικό τραγούδι, ψάλλει Βυζαντινά, πολλά από τα CD της με τη φωνή της, πήρε συνεντεύξεις από πολλούς και της πήραν πολλοί. Αρθρογραφούσε συστηματικά πάνω σε μουσικά, μουσικολογικά και εκκλησιαστικά θέματα, πρώτα στην εφημερίδα «Συναγερμός», αργότερα στην εφημερίδα «Ο αγών» και για 20 χρόνια στο Ραδιοπρόγραμμα του ΠΙΚ. Αυγία

Κωνσταντινίδου, σεμνή και ταπεινόφρων και είναι μαζί μας. Καλώς όρισες Λυγία Κωνσταντινίδου στην εκπομπή του Πολίτη.

(Συγκινημένη απαντά με χαμηλούς τόνους)

Καλεσμένη: Καλησπέρα Κώστα. Ευχαριστώ για τι μεγάλη τιμή που μου κάνεις να με φιλοξενείς. Έχεις πει τόσα πολλά καλά για μένα, πραγματικά δεν ξέρω τι να πώ.

Παρουσιαστής: Τίτλος της εκπομπής μας «Λυγία Κωνσταντινίδου: του ΡΙΚ, της μουσικής και του Ελληνισμού: Λυγία Κωνσταντινίδου».

ΟΠΤΙΚΟ

Η Λυγία Κωνσταντινίδου ψάλλει μέρος από το «Φώς Ιλαρόν», από προηχογραφημένη ταινία του προγράμματος «Τέχνη και Πολιτισμός», του Νέαρχου Γεωργιάδη. Κινηματογράφηση: Ευάγγελος Χατζηκυριάκος – Αντώνης Ευθυμίου, Μοντάζ: Μαρία Θεοδούλου.

Παρουσιαστής: Λυγία Κωνσταντινίδου του ΡΙΚ, της Μουσικής, της Κύπρου, του Ελληνισμού: Άριστα παμψηφεί, λοιπόν. Η πρώτη Κύπρια κοσμική, που αναγνωρίστηκε από τον Ανώτερο Κλήρο ως ιεροψάλτης. Σε χαρήκαμε εδώ σ' ένα συγκλονιστικό «Φως Ιλαρόν». Τι λες;

Καλεσμένη: *(με συγκίνηση)* Ναι και είναι ένας από τους αρχαιότερους ύμνους που έχουν καθιερωθεί στη λατρεία, το «Φως Ιλαρόν» και ένας από τους ύμνους, που όταν ο Μακαριότατος Αρχιεπίσκοπος Κύπρου κος Χρυσόστομος το είχε ακούσει μαζί με την «Κασσιανή» (το τροπάριο της Κασσιανής) αποφάσισε να με ευλογήσει και να μου δώσει την ευχή του.

Παρουσιαστής (Presenter): Αργότερα, στην εκπομπή, θα ακούσουμε κι ένα αποσπάσμα της «Κασσιανής». Θα μας πεις τώρα κάτι, έτσι ένα-δυο εγκώμια; (= Will you sing us something? Just 2, 3 verses?)

Καλεσμένη: *(χαμογελώντας με κάποια πρόκληση)* Εάν μου υπόσχεσαι να συμβάλλουμε, (= **If you accompany me...**) θα χρησιμοποιήσω τον όρο «ψάλλω», έστω κι αν δεν είσαι ψάλτης, τότε ευχαρίστως. Θα σε προκαλέσω εγώ αυτή τη φορά.

Παρουσιαστής: Ωραία με πιάνεις έτσι εξ απρόοπτου, λατρεύω, αγαπώ δεν πτοούμαι να πω όχι, παρ' όλον ότι μικρός έψαλλα, είχα ένα παππού, το είπα και χτες στην εκπομπή μου, έτσι προέκυψε. *(Η Καλεσμένη παρεμβαίνει, ενώ μιλά ο Παρουσιαστής και χαίρεται που τελικά αποδέχτηκε την πρόταση της και συμβάλλουν).*

Καλεσμένη: Και να ζήσεις Κώστα, τώρα που το θυμάμαι, χτες είχες την ονομαστική σου γιορτή.

Παρουσιαστής (Presenter): Έτσι λοιπόν, τι θα έλεγες να πάρουμε από το «Αι γενεαί πάσαι»; Την «Τρίτη Στάση» των Εγκωμίων της Μεγάλης Παρασκευής; (= **What would you say to taking from «Αι γενεαί πάσαι»?**)

Καλεσμένη: Ναι. Ίσως εάν ακούσουμε λίγο από την «Πρώτη Στάση»; *(They sing together with a visual and audio-recorded hymn.)*

Researcher's commentary:

[THE KIND OF STIMULATION THAT WAS GENERATED HERE IS QUITE DIFFERENT FROM ANY OTHER DISCUSSION BUT IT WAS A SONG THAT IS WELL KNOWN AS ONE OF THE BYZANTINE SONGS. FROM HERE, WHERE THE HOST WAS ABLE TO JOIN IN DID IN FACT CREATE A 'STIMULATING' ATMOSPHERE AS WILL BE SEEN LATER.]

[FROM THE BEGINNING THE GUEST FEELS COMFORTABLE IN THE STUDIO. THAT'S WHY SHE AGREED TO SING TOGETHER WITH THE GUEST ON AIR.]

Παρουσιαστής: Α! Θες να πάρουμε από το οπτικό που έχουμε; Μπράβο. Ο σκηνοθέτης μας θα μας....Θα το ακούσουμε από την «Πρώτη Στάση» και θα πάρουμε εμείς από το «Αι Γενεάς Πάσα».

ΟΠΤΙΚΟ: Από την Εκκλησία «Απόστολος Βαρνάβας» της Σχολής Τυφλών, λίγο πριν το Πάσχα 2003. Η Λυγία Κωνσταντινίδου φορά το ράσο της Εκκλησίας και διευθύνει

κλιμάκιο χορωδίας, που ψάλλει την «Πρώτη Στάση» των Εγκωμίων της Μ. Παρασκευής. Συμμετέχει ο τυφλός ιεροψάλτης της Σχολής Τυφλών Νεόφυτος Ασκητής. Ενώ προβάλλεται το οπτικό ο Παρουσιαστής και η Καλεσμένη συνομιλούν χαμηλόφωνα στο studio για να προετοιμαστούν για την «Τρίτη Στάση», που θα αποδώσουν σε λίγο μαζί «ζωντανά» στο studio. Ο Παρουσιαστής κάνει κάποιο σχόλιο.

Παρουσιαστής: Είδες τι ωραίο;

Σημείωση: (Η Καλεσμένη παίρνει τον τονοδότη της για να πάρει το σωστό τόνο του ύμνου).

Παρουσιαστής: Σ' ευχαριστώ πάρα πολύ.

Καλεσμένη: Κάναμε και λίγη δεύτερη φωνή, αλλά εδώ επιτρέπεται...

Παρουσιαστής: Θέλω να σε ρωτήσω, να εξηγήσουμε στους τηλεθεατές όμως ότι Βυζαντινή μουσική είναι μονοφωνική και γιατί είναι μονοφωνική.

Καλεσμένη: (με σταθερό ύφος που δεν επιδέχεται αμφισβήτηση)

Μονοφωνική. Ψάλλετε ομόφωνα και ομότονα με μόνη συνηχητική γραμμή το ισοκράτημα που και πάνω μπαίνει σε αυστηρά...

Παρουσιαστής: (παρεμβαίνει) Σε δομημένες περιοχές.

Καλεσμένη: (Η Καλεσμένη συμφωνεί με τον Κώστα).

Ναι σε δομημένες περιοχές. (και συνεχίζει) Είναι λόγοι δογματικοί. Από την αρχή οι Πατέρες, έκριναν ότι η σχέση ανθρώπου και Θεού είναι μια σχέση άμεση. Και τα όργανα, το μόνο που μπορεί να κάνουν, είναι να αποσπάσουν την προσοχή. Καλή ώρα τώρα συνομιλούμε εμείς οι δυο αγαπητέ Κώστα. Θέλουμε όργανο για να επικοινωνήσουμε;

Παρουσιαστής (Presenter): Μάλιστα. Πολύ σωστή και εύστοχη απάντηση. Πάμε, λοιπόν. Πώς έτυχε, λοιπόν, να γίνεις η πρώτη ψάλτρια της Κύπρου; (How did you become the first chanter in Cyprus?)

Καλεσμένη: Για να είμαι ειλικρινής δεν ξεκίνησα να γίνω ψάλτρια. Έχοντας μέσα μου την επιθυμία να γνωρίσω τη Βυζαντινή Μουσική, πήγα να πάρω μαθήματα Βυζαντινής Μουσικής στο Εθνικό Ωδείο, με τον Δρα Χατζησολωμό και μετά από αρκετά χρόνια μελέτης βρέθηκα με ένα πτυχίο. Και τότε με προσκαλεί ο κ. Δημήτρης Πετρίδης - ήταν πρωτοψάλτης στον ιερό ναό Αποστόλου Βαρνάβα της Σχολής Τυφλών - και μου λέει: «Λυγία δεν έρχεσαι να μας βοηθάς λιγάκι»; Κι έτσι δειλά-δειλά ξεκίνησα να βοηθώ και βρέθηκα στο στασίδι. *(Στο μεταξύ, ενώ συνομιλούν, προβάλλονται φωτογραφίες από διάφορες δραστηριότητες της σταδιοδρομίας της, αλλά και της οικογενειακής ζωής της Καλεσμένης, από τηλεοράσεως).*

Παρουσιαστής (Presenter): Πώς σας δέχτηκαν οι άντρες, σε ένα χώρο, ας τον πούμε ανδροκρατούμενο κι εκεί. Υπήρχαν αντιδράσεις; (= How did your male colleagues accept you, in a place that one could call predominantly male? Didn't you get any reactions?)

Καλεσμένη (Guest): Για να είμαι ειλικρινής, είναι σαν να κι ήταν θεία βούληση, θα έλεγα. Δυνατές αντιδράσεις δεν έχω βρει. Με δέχτηκαν με πολλή αγάπη, και οι γυναίκες και οι άνδρες. (*Me dexthkan mepolli agapikaigynaikeskai antres*) Μπορώ να πω, αγαπητέ Κώστα, ότι στην πορεία βρίσκω κάποιες αντιδράσεις αλλά από ποιους; Από τους μουσικολόγους, από τους ψάλτες, από εκείνους οι οποίοι είναι «πλήρεις» και γνωρίζουν καλά τη Βυζαντινή μουσική, δεν έχουν λόγο να μη δέχονται την γυναίκα. Λυπάμαι να το πω, από τους λιγάκι ανασφαλείς, που φοβούνται ότι έτσι και μπει η γυναίκα, μπορεί κατά κάποιο τρόπο να τους εκτοπίσει. Είναι αυτό που συμβαίνει σε κάθε χώρο που ξεκινά για πρώτη φορά να εισέρχεται μια γυναίκα

Παρουσιαστής: Ας το αφήσουμε όμως, αφού είναι μια ποσότητα σημαντική, όχι έτσι μεμονωμένη, έτσι περιστασιακά. Να τα δούμε έτσι λοιπόν.

Καλεσμένη: Ναι, ναι *(Συμφωνεί η Καλεσμένη).*

Παρουσιαστής: Γιατί πράγματι και σ' αυτό το κεφάλαιο, είσαι ήδη καταξιωμένη, με την έννοια της ταπεινότητας, όπως περιέγραψα και στην αρχή, του δημιουργού ταυτόχρονα και του ανθρώπου, που συνεχώς είσαι σε μια ζωντανή ρήξη με τα

πράγματα, τι λες, σ' ένα αγώνα δεν είσαι; Ίσως είναι και το μυστικό αυτό, παρ' όλων ότι από κάποια πράγματα αφυπηρέτησες, με την έννοια την υπηρεσιακή, όμως είσαι σε μια διαρκή ροή και δράση, σ' ένα αγώνα, σε μια ρήξη. *(Η Καλεσμένη ενώ μιλά ο Παρουσιαστής συμπληρώνει και τη χαρακτηριστική της λέξη «Ναι, ναι»).*

Καλεσμένη: Ναι. Έτσι γεννήθηκα φαίνεται.

Παρουσιαστής: Ο χαρακτήρας σου λοιπόν.

Καλεσμένη: Ναι και πάντα είχα μια τάση, από παιδί να μελετώ. Μ' αρέσει πολύ η γνώση και η μελέτη. Και ζώντας και με τον Φάνο τον Κώνσταντινίδη, το δημοσιογράφο, που και εκείνος διαρκώς γράφει, στην προσπάθεια μου να επιμορφώνομαι, αγωνίζομαι. Από τον καιρό που θυμάμαι τον εαυτό μου, αυτό κάνω.

Παρουσιαστής (Presenter): Μάλιστα. Πού εντάσσεις τη Βυζαντινή μουσική μέσα στον όλο Ελληνισμό, στην όλη ιδέα του Ελληνισμού; (= **How did you fit Byzantine music into Hellenistic culture, in the whole idea of Hellenism?**)

Καλεσμένη: Η Βυζαντινή μουσική είναι η μουσική έκφραση εμάς των Ελληνορθόδοξων και είναι ο συνδετικός κρίκος ανάμεσα στην αρχαία μουσική και στη νεότερη. Θα 'λεγα...

Παρουσιαστής: Εννοείς τη Δυτική πια νεότερη.

Καλεσμένη: Νεότερη εννοώ τη Δυτική από την οποία...

Παρουσιαστής: Οι οποίοι οργάνωσαν τη μουσική τους πάνω στην αρχαία Ελληνική μουσική.

Καλεσμένη (Guest): Βέβαια και θα' θελα να πω τι έχουν πει και ξένοι μουσικολόγοι. Γιατί, το να λέμε εμείς για τη δική μας τη μουσική τέχνη είναι ωραίο, αλλά να δούμε τι λένε και οι ξένοι. Η Βυζαντινή μουσική, έχει τις ρίζες της αναμφίβολα στην αρχαία μουσική. (= **The roots can be traced back to ancient Greek music. Greek music.**) Και τα δείγματα αρχαίας μουσικής που έχουμε, δεν είναι πάρα πολλά, όμως τα

συγγράμματα των αρχαίων θεωρητικών είναι πολύτιμα. Τόσο πολύτιμα, που ένας Βάγκνερ έχει πει ότι «Αδύνατον να εμβαθύνωμεν στην νεότερα τέχνην, χωρίς προηγουμένως να προστρέξωμεν εκείνην των Ελλήνων. Η νεότερη ως αλυσόδετος κρίκος, έχει τις πηγές της από εκείνην».

Επίσης ο καθηγητής Όσκαρ Πάουλ, του Πανεπιστημίου της Λειψίας είπε ότι: «Αν δεν διεσώζοντο από την αρχαιότητα τα λίγα αποσπάσματα των Ελλήνων μουσικών συγγραφέων, σήμερα δεν θα υπήρχε Ευρωπαϊκή μουσική, διότι σ' εκείνα ευρίσκονται τα σπέρματα και της θεωρητικής και της οργανικής και της φωνητικής μουσικής των καθ' ημών χρόνων.

Παρουσιαστής (Presenter): Μάλιστα. Απ' ότι μας είπες, λοιπόν, φαίνεται ότι πρέπει να επανοριστούν οι πηγές της μουσικής, εν γένει, την εποχή αυτή. (= **From what you have told us, it seems that the sources of music should be restored.**)

Καλεσμένη (Guest): Η Βυζαντινή μουσική είναι ο συνδετικός κρίκος μεταξύ του Ελληνισμού και του Χριστιανισμού, μεταξύ της αρχαίας Ελλάδας και του Δυτικού πενταγράμμου. (= **Byzantine music is a link between Hellenism and Christian Dom, between ancient Greece and the Western pentagram.**)

Η Κωνσταντινούπολη είναι η Δύση της Ανατολής και της Ανατολής η Δύση. Ένας μεγάλος μουσικολόγος είπε ότι όταν κανείς γνωρίζει μόνο το Δυτικό πεντάγραμμα στέκεται στο ένα του πόδι. Όταν γνωρίζει μόνο τη Βυζαντινή μουσική στέκεται στο άλλο του πόδι. Όταν όμως γνωρίζει και τα δύο, στέκεται και στα δύο του πόδια. Η Ελλάδα και η Κύπρος έχουν την ευτυχία να μπορούν να γνωρίζουν και τα δύο είδη. Γι αυτό κάποιος μέσα στον δικό μας χώρο που θέλει να γνωρίσει και τα δύο μπορεί να στέκεται και στα δύο του πόδια. Και βέβαια έχουμε το παράδειγμα του Θεοδωράκη. (= **Byzantine music is a link between Hellenism and Christian Dom, between ancient Greece and the Western pentagram. Constantinople is the west of the East and the east of the West. A well-known musicologist said that anyone knows that the Western pentagram he stands on only one leg, and when he knows Byzantine music, he stands on his other leg. However when he knows both, he stands on both legs. Greece and Cyprus have the advantage of knowing both kinds. Therefore**

anyone in our country, who wishes to know of both, is able to stand on both legs. And of course, we have the example of Theodorakis.).

Researcher's commentary:

[THE FACT THAT SHE WAS THE FIRST FEMALE CHANTER IN CYPRUS IS QUITE A FEAT AND THE FACT THAT AGAIN RELIGION IS BEING BROUGHT INTO THE DISCUSSION IS CAUSE ENOUGH TO ACCEPT THAT THIS CREATED A LOT OF STIMULATION. ALSO, IT CAN BE SEEN HERE THAT BRINGING SOMETHING NEW INTO THE DISCUSSION REGARDING THE WESTERN PENTAGRAM ALSO CONTRIBUTES TO THE STIMULATION OF THE DISCUSSION.]

[THEMATIC KNOWLEDGE]

THE SUBSTANCE OF THE SUBJECT IS TRANSMITTED TO THE AUDIENCE IN AN EXCELENT WAY.]

[THE MANNER IN WHICH THE PROGRAMME WAS PRESENTED TO THE PUBLIC THROUGH DISCUSSION WITH THE GUEST HIGHLIGHTS ALL ASPECTS OF THE SUBJECT.]

Καλεσμένη: Βέβαια διαρκώς υπάρχουν οι εξελίξεις. Όπως ξέρεις η μουσική και η γλώσσα δεν είναι στοιχεία που μένουν στατικά, σ' ένα καλούπι. Διαρκώς δέχονται και εξελίξεις και επιδράσεις. Αυτό είναι φυσικό. Και η επιμιξία με γειτονικούς πολιτισμούς, για μένα αγαπητέ Κώστα, δεν είναι μειονέκτημα. Εμπλουτίζει έναν πολιτισμό η επιμιξία. Και οι ίδιοι οι μεγαλύτεροι μουσικολόγοι του κόσμου, μένουν έκθαμβοι μπροστά στη δική μας τη μουσική. Θα 'άθελα, αν μου επιτρέπεις, ν' αναφερθώ και στον Γκαίτε, ο οποίος είχε διαβάσει δημοτικά τραγούδια, που θεωρούνται ως το πνευματικό παιδί της Βυζαντινής μουσικής και τα ονόμασε «Υπατο μνημείον της ανθρώπινης διάνοιας».

Ο δε Γκλώντ Φωριέλ, ο μεγάλος αυτός Γάλλος ερευνητής και φιλόλογος, που έκανε συλλογή δημοτικών τραγουδιών τον καιρό ακόμα της Επανάστασης, τα ονόμασε «Υπό σχηματισμό εποποιία» και «Ιλιάδα της σύγχρονης Ελλάδας».

Παρουσιαστής (Presenter): Θα πρόσθετα δίπλα σ' αυτά την αντιστοιχία της Εκκλησίας προς την αρχαία τραγωδία.

Καλεσμένη: Ακριβώς. Η αντιφωνία. Συνομιλία ιερέα ψαλτών. Σχέση πρωταγωνιστών με τους χορούς. (=A chant rendered alternately by the holy chanters of the choir).

Παρουσιαστής: Για να κορυφώσει αυτή η θεωρητική αλλά και όχι μόνο...μπούσουλας. Θα μπορούσε να ρωτήσει νωρίτερα κάποιος: Πώς διασφαλίζεται η συνοχή μιας ταυτότητας, ενός πολιτισμού, πλάι σ' όλα αυτά που είπες; Νατα, λοιπόν...

Καλεσμένη: Και τούτο. Και συμφωνώ με την άποψη ότι τον «μυστικισμό» και την μεταφυσική εξωκόσμια ενόραση, στη Χριστιανική Τέχνη, μπορεί να έδωσε η πνευματικότητα της Ανατολής. Όμως, τον λόγο, το μέτρο, την ανθρώπινη καλαισθησία και την κοσμική ωραιότητα, αυτά τα έδωσε η Ελλάδα.

Παρουσιαστής: Καθοριστικά αυτά.

Καλεσμένη: Καθοριστικά (*συμφωνεί με τον Κώστα και συνεχίζει*) και μετά ας πάρουμε και τους όρους. Εσύ είσαι μουσικός και ξέρεις: «Μελωδία, αρμονία, συμφωνία, διαφωνία, ομοφωνία, πολυφωνία, σύμφωνη και διάφωνη συγχορδία, ρυθμός κ.α.». Είναι θεμελιώδεις έννοιες, όπως μας ήλθαν από την αρχαιότητα.

Παρουσιαστής (Presenter): Πολύ όμορφα τα λες. Υπάρχουν κάποια μνημεία ή λείψανα περί της αρχαίας Ελληνικής μουσικής; (= Are there some monuments or remnants from ancient Greek music? *(The host then recites from a photocopy of Sikilos and asks the guest to read and explain the meaning and then to sing it. The guest reads and sings)* Έχω κάτι υπόψη μου, για την επιτύμβια πλάκα του Σεικίλου ή Σείκιλου. Μας έμειναν κάποια λείψανα της παρασημαντικής, κάποιας μουσικής γραφής δηλαδή από την αρχαιότητα;
(Όσο ζεις χαίρε, διόλου μη λυπάσαι, πρόσκαιρη είναι η ζωή μας-ο χρόνος μας οδηγεί στο τέλος...) (This explains that as long as you live, you should be happy and to not be sad as life is short and time will guide us to the end.)

Καλεσμένη: Βεβαίως έχουμε λίγα δείγματα μουσικής γραφής. Η επιτύμβια στήλη του Σεικίλου κι ευχαριστώ που με ρωτάς αγαπητέ Κώστα. Είναι, θεωρείται «Το τραγούδι, το Σκόλιον, του Σεικίλου», ένα από τα πιο ενδιαφέροντα δείγματα.

(Στο μεταξύ η Καλεσμένη ψάχνει ανάμεσα στις σημειώσεις της να βρει το κείμενο της στήλης του Σεικίλου, όπου είναι γραμμένο το «Σκόλιον του Σεικίλου».)

Researcher's commentary:

[AS DID THE SONG AT THE BEGINNING, A RECITATION ALSO DID MUCH TO STIMULATE THE DISCUSSION.]

Παρουσιαστής: Είσαι οργανωμένη βλέπω κα. Κώσταντινίδου.

Καλεσμένη: Συνήθως, επειδή τέλος πάντων... Έχοντας υπ' όψη για ποιον θα μιλούσα έπρεπε να οργανωθώ.

Παρουσιαστής: Για να δούμε: «Όσον ζεις φαίνου» κάτι λέει εκεί πέρα.

Καλεσμένη: Ναι θα μπορούσαμε να δείξουμε εδώ... *(Η Καλεσμένη δείχνει τη σελίδα του βιβλίου με την επιτύμβια στήλη του «Σκολίου» του Σεικίλου.)*

Παρουσιαστής: Να το δείξουμε αυτό, την πλάκα, αφού έχεις το βιβλίο.

Καλεσμένη: Την επιτύμβια στήλη.

Παρουσιαστής: Και μίλα αν θέλεις εσύ, εξήγησε στους τηλεθεατές τη σημασία αυτής...

Καλεσμένη: Την επιτύμβια στήλη έχει βάλει ο αρχαίος ποιητής Σείκιλος, στον τάφο της γυναίκας του Ευτέρπης. Ο Σείκιλος ήταν Έλλην ποιητής των αυτοκρατορικών Ρωμαϊκών χρόνων και ανάγεται στον 1^ο μ.Χ. αιώνα. Θα μπορούσαμε όμως, εδώ φαίνεται πιο καλά *(και δείχνει το «Σκόλιον» από άλλη σελίδα, όπου φαίνεται πιο καθαρά στην Τηλεόραση. Είναι σε μεγέθυνση: Από τη «Μεγάλη Ελληνική Εγκυκλοπαίδεια».)*

Παρουσιαστής: Α! Εννοείς τα γράμματα. Και προσπάθησε να μας τραγουδήσεις κάτι από αυτά.

Καλεσμένη: Θα προσπαθήσω να το αποδώσω. Βέβαια όσο μπορώ. Θα με ανεχθείτε ελπίζω (τα λέει χαμογελώντας). Να πω δυο λόγια όμως για τη στήλη.

Παρουσιαστής: Στα γρήγορα αν μπορείς για να κερδίσουμε σημεία που θέλω να καλύψουμε.

Καλεσμένη: Ανακαλύφθηκε κοντά στις αρχαίες Τράλλεις της Μικράς Ασίας, το 1892. Σήμερα βρίσκεται στην Κοπεγχάγη και είναι ένα τετράστιχο που λέει:

«Όσον ζεις φαίνου
μηδέν όλως συ λυπού
Προς ολίγον εστί το ζην
το τέλος ο Χρόνος απαιτεί».

Παρουσιαστής: Έτσι. Μουσική λοιπόν.

Καλεσμένη: Μουσική λοιπόν, κι ο Πολίτης το λέει στις «Εκλογές» του...

Παρουσιαστής: (παρεμβαίνει) Ο Νικόλας Πολίτης;

Καλεσμένη: (συμφωνεί) Ναι, ναι ο Νικόλας Πολίτης. (Η Καλεσμένη διαβάζει).

«Χαρείτε νιοί, χαρείτε νιές
κ' η μέρα όλο βραδιάζει
κι ο Χάρος τις ημέρες μας
μια μια της λογαριάζει».

Τα «σκόλια» της αρχαιότητας...

Είναι στο ρυθμό του τσάμικου χορού, που τα τραγούδια λεγόντουσαν στην τάβλα, που σημαίνει καθιστικό με αργό ρυθμό. Θα το πάρω στον δικό μου τον τόνο, όχι όπως το έχει γραμμένο ο Σαμουέλ Μπώ – Μπωβύ, που μας το έχει μεταγράψει. Θα μου επιτρέψετε λιγάκι, να πάρω το τόνο μου και θα σας το ερμηνεύσω. (Ενώ η Καλεσμένη

παίρνει τον τόνο της με τον τονόδοτη εξέγελ). Είναι στο πυθμό των 6/4 – όπως γράφει ο Μπώβ.

(Η Καλέσηνη αποδίδει το «Δκόλιον τον Δεϊκίον». Το ερμηνεύει μεταγλωττισμένο στην Ευρωπαϊκή Μουσική από το βιβλίο των Ελβετών Μουσικολόγων Σαμουέλ Μπω – Μπωβό «Δοκίμιο για το Ελληνικό Δημοτικό Τραγούδι».)

Παρασυστής: (Χειροκροτεί ικανοποιημένος) Υπέροχη κα Κωνσταντίνου. Διαβάζοντας όμως τη βιογραφία σου σε βλέπουμε να σπουδάζεις όποτε είναι.

Καλέσηνη: Ναι, ναι.

Παρασυστής: (Δνεχίζει) Δντικό πεντάγραμμο ή αν θέλεις κλάσσική μουσική. Μετά αναλαμβάνεις τα μουσικά προγράμματα και εγκαταλείπεις την κλασσική, τη Δντική μουσική, ασχολείσαι με τη δημοτική μουσική με Χατζηδάκη, έντεχνους και λοντά. Μετά σε βλέπουμε να μελάντς Βυζαντινή, επισταμένως, μουσική. Τι σε έκαμε ν' ασχοληθείς με τόσα είδη και μάλιστα ανόμοια.

Καλέσηνη: Ναι. Όπως σου έχω πει και στην αρχή, έχω γεννηθεί με ένα, έτσι... με μια διάθεση να πλουτίζω τις γνώσεις μου, αν θές να ερευνώ, να μελάντς και να εμπλουτίζω τις γνώσεις μου. Το δημοτικό τραγούδι και η Ελληνική μουσική συντηρήσαν μέσα μου, από τα παιδικά μου χρόνια, στο Παγκύπριο Γυμνάσιο. Ήταν η δοξαστική δεκαετία του '50 και συνέβαινε να παίζω πρώτα μαντόλα και μετά μαντολίνο, στην ορχήστρα του Παγκυπρίου Γυμνασίου, Χαϊντέλ, ενώ στο Γυμναστήριο, με την ίδια ορχήστρα έπαιζα καλαματιανό και τσάμικο. Είχα μέσα μου δηλαδή τους πυθμούς.

Παρασυστής: Μάλιστα. Άρα ήσουν σωμαμένη που λέμε. Έτσι δεν κινδύνευες.

Καλέσηνη: Ναι, από αυτή την πλευρά δεν κινδύνευα να πάθω αυτό που παθαίνουν όσοι μάθουν πρώτα αυστηρά το Δντικό, το συγκεκριμένο κλαϊδοκυμβάλο. (Τα λέει αυτά με θετικό τρόπο και αυτοπεποίθηση).

Παραοιστής: Τώρα πώς κατέληξες στην όρεπα, αν' τη Βυζαντινή μουσική. Αυτό είναι λυγρό κρυγαλέο ή όχι;

Καλεμένη: Προηγήθηκε η όρεπα.

Παραοιστής: Και πάλι γυνάς. Όμως το επώμημα είναι, δεν σε κέρισε ίσως, ή ήθελές να περάσεις την εμπερία.

Καλεμένη: Να σου πω. Τη Βυζαντινή μουσική εμπερικά τη γνώριζα. Δεν την είχα σπουδάσει. Είχα ξεκινήσει να σπουδάζω δυτικό πεντάγραμμο (την Ευρωπαϊκή μουσική) στο Ωδείο και την Όρεπα. Λοιπόν όταν μου δόθηκε η ευκαιρία να ... παρωθήκα μετά την Ανεξαρτησία της Κύπρου (Το Μουσικό Τμήμα τότε είχε χωριστεί σε τρεις Υπηρεσίες: Την Σοβαρά (κλασσική), την Ελληνική και την Ξένη ελαφρά μουσική) και παρήκα από τη Διεύθυνση του Τμήματος, αν ήθελα να αναλάβω τα Ελληνικά Μουσικά Προγράμματα αλλά με ένα αντίλλαγμα. Να μην ασχοληθώ πλέον με την Όρεπα. Διότι παλαιότερα κάναμε από όλα τα προγράμματα. (Ελληνικά, κλασσικά και ξένη ελαφρά μουσική).

Παραοιστής: Μάλιστα. Να 'χες χρόνο και...

Καλεμένη: Δεν γίνεται να οργανώσεις Υπηρεσία, να εκπαιδεύεις νέο προσωπικό και να κάνεις και προγράμματα άλλου τύπου. Έτσι αποδέχτηκα τα Ελληνικά Μουσικά Προγράμματα. Πάντα Κώστα, στο μυαλό μου – θα το πω έτσι απερίφραστα – σκεφτόμουνα επαγγελματικά και από πάντων τι συμβέπει πιο πολύ στον τύπο μου κι έβλεπα ότι ήθελα να προσφέρω Ελληνική μουσική, έστω κι αν σπυδασα όρεπα και Ανώτερα Θεωρητικά. (Αλλάωστε η παιδεία αυτή, πολύ με βοήθησε στην όλη σταδιοδρομία μου. Δεν πήγε χαμένη).

Παραοιστής: Είναι μεγάλο κεφάλαιο αυτό που έτσι κεντρίζεις τώρα. Σε μια άλλη εκπομπή θέλω να σταθώ με σ' αυτό...

Καλεμένη: Θέλω να προσφέρω στην Ελληνική Μουσική. Να δώσω ποιοτικό τραγούδι. Να προσφέρω στα πολιτιστικά δρώμενα του τόπου μας.

Παρασημαστής: Και μάλιστα τη Βυζαντινή και τη Δημιουργική, στον παρθενικό δρόμο.

Καλεσμένη: Ναι ακριβώς.

Παρασημαστής: Να κάνουμε ένα πολύ σύντομο διαφημιστικό διάγγελμα αναγκαίο. Θα συνεχίσουμε για να ολοκληρώσουμε, αλλά έχει υπ' όψιν ότι οι τηλεθεατές είναι πάρα πολλοί και υποχρεώση μου είναι ότι θα επανέλθουμε.

Διαφημιστές τώρα.

Spot Διαφημιστών.

Παρασημαστής: Η Καλεσμένη Κωνσταντινίδη είναι ένας αέρας κύκλος, έτσι μεταφορικά λίγο, αλλά ακουμπάμε στην ουσία. Από ποτέ άρχισε η Βυζαντινή Μουσική και θέλω να το οδηγήσεις εσύ εκεί.

Καλεσμένη: Ένας μεγάλος μουσικολόγος ο Στυλιανός Χουρμούζιος είχε ότι όταν κανείς γνωρίζει μόνο το ένα είδος μουσικής, την Ευρωπαϊκή στέκεται στο ένα του πόδι. Όταν γνωρίζει μόνο τη Βυζαντινή μουσική στέκεται στο άλλο του πόδι. Όταν όμως γνωρίζει και τα δύο, στέκεται και στα δύο του πόδια. Η Ελλάδα και η Κύπρος έχουν την ευτυχία να μπορούν να γνωρίζουν και τα δύο είδη. Γι' αυτό κάποιοι που βρίσκονται στον δικό μας χώρο και που θέλει να γνωρίσει και τα δύο, μπορεί να στέκεται και στα δύο του πόδια. Αγ' την ξέχνομε ότι η Κωνσταντινούπολη είναι η «Δύση της Ανατολής και της Ανατολής η Δύση» κι ότι είναι σταυροδρόμι τριών Ηπείρων και δέχτης ποικίλων πολιτιστικών τάσεων. Αυτή είναι η όλη φιλοσοφία μου και ο βασικός άξονας των επιλογών μου.

Παρασημαστής: Αυτό είναι θαυμάσιο. Αλλά πες μας, για τις όλες δραστηριότητες σου γύρω από την ελληνική μουσική και κυρίως για τις σπουδές που έκανες πάνω στη Βυζαντινή Μουσική.

Καλεσμένη: Όπως είχα αναλάβει την Υπηρεσία Ελληνικών Προγραμμάτων κι είχα ασχοληθεί για χρόνια πολλά με το παραδοσιακό τραγούδι (traditional song), το έντεχνο λαϊκό, το «Νέο Κύμα» κι όλα όσα αφορούν το Ελληνικό τραγούδι. Κι έβλεπα ότι παίρνοντας και συνεντεύξεις από μεγάλες προσωπικότητες της Ελληνικής Μουσικής, είδα λοιπόν, ότι κάπου υπερέβαινα. Και κατάλαβα ότι έπρεπε να μάθω και τη μουσική

γλώσσα εμάς των Ελλήνων, που είναι η Βυζαντινή Μουσική. Και ξεκίνησα το 1983 μαθήματα Βυζαντινής Μουσικής στο Εθνικό Ωδείο Κύπρου, με καθηγητή το Δρα. Σόλωνα Χατζησολωμό. Το 1987 είχα πάρει πτυχίο Ιεροψάλτου. Συνέχισα άλλα πέντε χρόνια μεταπτυχιακών σπουδών με καθηγητή τον μεγάλο μύστη της Βυζαντινής Μουσικής, τον μακαριστό Πανοσιολογιότατο Αρχιμανδρίτη Διονύσιο Μαχαιριώτη, στη Σχολή Βυζαντινής Μουσικής της Ιεράς Μονής Κύκκου και παράλληλα στο Εθνικό Ωδείο Κύπρου. Έτσι έκαμα κι ένα Δίπλωμα Βυζαντινής Μουσικής, το 1992. Μετά είχα τη χαρά να ηχογραφήσω Βυζαντινούς Εκκλησιαστικούς Ύμνους σε δύο ψηφιακούς δίσκους, με παραγωγό Εταιρεία την All Records.

Παρουσιαστής Θα μου συγχωρεθεί να διακόψω, γιατί έχουμε πάρα πολλούς τηλεθεατές. Έχω να σε ρωτήσω και για το Θεοδωράκη, και για το Χατζηδάκι και για τον Μαρκόπουλο και το Λοΐζο κι όσους προλάβω και δεν θέλω να χάσω την «Κασσιανή».

Να ακούσουμε τον Ανδρέα Παπακυριακού. Καλησπέρα σας.

Τηλεθεατής 1: Παπακυριακού Ανδρέας: Καλησπέρα σας.

Παρουσιαστής: Καλωσορίσατε στην εκπομπή μας.

Τηλεθεατής 1: Ευχαριστώ πολύ. Χαίρομαι που παρακολουθώ το πρόγραμμα σας. Είναι εξαιρετικό. Θα 'θελα να πω λίγα λόγια για τη Λυγία, η οποία είναι μια αγωνίστρια που βάζει στόχους και τους κερδίζει. Αυτό διαπίστωσα στη μακρόχρονη γνωριμία μου μαζί της και μιλώ φυσικά για την επαγγελματική της πορεία. Στην πορεία αυτή, βγήκαν στην επιφάνεια θετικά στοιχεία, όπως εργατικότητα, αφοσίωση, επαγγελματικότητα και φυσικά αγάπη για το αντικείμενο – στόχο. Με εφόδια μια στέρεα κατάρτιση στη μουσικολογία και ιδιαίτερα σ' ότι αφορά το Ελληνικό και το δημοτικό τραγούδι. Κι αργότερα, στη Βυζαντινή μουσική, μπόρεσε να προσφέρει πολλά μέσω των εκπομπών της. Θυμάμαι τώρα μια κορυφαία στιγμή στη σταδιοδρομία μας – στο Μουσικό Τμήμα είχε παρουσιάσει τα πλείστα χορευτικά συγκροτήματα Κυπριακής μουσικής αλλά και σολίστες χορευτές και τραγουδιστές από όλη την Κύπρο, σε άμεση Τηλεοπτική μετάδοση, νομίζω αν δεν με απατά η μνήμη μου, στις 10 Μαΐου το 1994, και στην οποία η Λυγία είχε πρωταγωνιστικό ρόλο, μαζί με το σύνολο του

προσωπικού του τμήματος. Σε κάποια φάση της σταδιοδρομίας της η Λυγία βρήκε καταφύγιο, ας μου επιτραπεί να χρησιμοποιήσω τη λέξη αυτή, στη μελέτη της Βυζαντινής μουσικής, όπου και διακρίθηκε ως η πρώτη Ιεροψάλτης της Κύπρου. Προσωπικά γνώριζα τις προσπάθειες της αυτές και πιστεύω ότι της προσέφερα όση ενθάρρυνση μπορούσα τότε, κυρίως σ' ότι αφορούσε τον προγραμματισμό εκπομπών Βυζαντινής Μουσικής, μέσω των οποίων η Λυγία μπορούσε να αναδεικνύει την εργασία καταξιωμένων ιεροψαλτών, αλλά και σημαντικών βυζαντινολόγων. Όντας αγωνίστρια η Λυγία, κάποτε πρόβαλλε θέσεις και απόψεις, που καμιά φορά συγκρούονταν με εκείνες άλλων συναδέλφων της. Κατ' εμένα ένα υγιές στοιχείο. Ίσως να έτυχε και σε μένα προσωπικά κάποτε, να μην συμπίεσουν οι απόψεις μας, σε κάποια θέματα, όμως είμαι ευτυχής να πω ότι επρόκειτο για θέματα διαδικασίας και όχι ουσίας, κι ότι μέναμε πάντα φίλοι.

(Όση ώρα μιλά ο κ. Ανδρέας Παπακυριακού, η Λυγία μετροφυλλά τις σημειώσεις της, προφανώς για να κρύψει την αμηχανία της, αλλά και την περιέργεια της, για το τι θα έλεγε ο Τμηματάρχης της για το άτομό της.

Ενώ συνεχίζει ο κ. Παπακυριακού φαίνεται αρκετά συγκινημένη...

Κάτι ανάλογο συμβαίνει και όταν ομιλεί ο πατέρας Χαράλαμπος Κούρρης. Έχει χαμηλωμένο βλέμμα και παρακολουθεί με προσοχή τα λεγόμενα του).

Παρουσιαστής: Πολύ όμορφο.

Παπακυριακού: Λυγία να 'σαι καλά και να συνεχίσεις τον αγώνα τον καλό.

Παρουσιαστής: Ευχαριστώ τον κύριο Ανδρέα Παπακυριακού. Να πούμε στους τηλεθεατές μας ότι υπήρξε ένας στυλοβάτης εδώ στο ΡΙΚ και...

Καλεσμένη: *(παρεμβαίνει και λέει)* Τμηματάρχης μου ο κύριος Παπακυριακού. Ανδρέα σ' ευχαριστώ, μ' έχεις συγκινήσει, θα σε πω με το μικρό σου όνομα...

Παρουσιαστής: Ν' ακούσουμε και τον πατέρα Χαράλαμπο Κούρρη, τον πρωτοπρεσβύτερο Χαράλαμπο Κούρρη. Πάτερ καλωσόρισες.

Τηλεθεατής 2: Ευχαριστώ πολύ. Συγχαρητήρια για την επιλογή που έχεις κάνει

Παρασημασμένης: Ο πατήρ Χαράλαμπος Κούρρης κατέθεσε και προχώρησε τα πράγματα έτσι, εδών σε άλλη διάσταση. Πάμε καλά λοιπόν.

Τηλεθεατής 2: Ο Θεός να σας ευλογεί. Όλα τα καλά του Θεού.

Παρασημασμένης: Ευχαριστώ.

Καλεσμένη: Η ευχή σας πάτερ Χαράλαμπε.

για την αγαπητή Ανυτία.

Αγίους απόψε. Προσεύχομαι πολύ και για σένα αγαπητέ Κώστα, για την εκπομπή και επιμελημένες εκτελέσεις των Βυζαντινών υμνων, που είχαμε τη χαρά ν' ακουόμαστε και Πρόδρομο κι άλλου όπου πάει, είναι με πολλή χαρά, που ο κόσμος ακούει τις ναών της ορθόδοξης μας εκκλησίας και εκεί στη Ζχολή Τυφλών και στον Τίμιο τη βοήθεια του Θεού να κάνει, αλλά προπαντός με την υπηρέσία της στο σταθμό των Ανυτία, συνεβάλε πάρα πολύ και με τις όμορφες εκπομπές, που εξασκούνται ακόμα, με πλυσίμα μιας ενορίας και μιας κοινότητας, έχει συμβάλει πάρα πολύ. Η αγαπητή κυρία ψάτσια, που είναι και η φιλέτη μας Ανυτία, ως φιλόθεωπος, η γυναικα μέσα στα επιπορος, η γυναικα καθηγήτρια, η διακονισσα των έργων αγάπης, η μουσική, και η που σβήφωνα με το καταστατικό της εκκλησίας μας, μπορεί να είναι εκκλησιαστική σναξής. Η γυναικα ενορίτης, η γυναικα που παρασκευάζει το πρόσωπο, η γυναικα, τον εξανθρωπισμό της κοινότητας και συμβάλλει στην προσφορά της ευχαριστησιακής εκκλησία και αποκτώντας ενεργό πόλο στη ζωή της εκκλησίας, δείχνει το δρόμο προς δηλαδή να είναι αυτή που κάνει τα μυστήρια) όλα τα άλλα, μας βοηθά η γυναικα στην σήμερα, αναγνωρίζει και θέλει τη γυναικα να είναι (εκτός από το να είναι ιέρεια, γιατί είναι παρεξηγημένος ο ρόλος της, κι ακόμα για να ψάλλουν, ενώ η εκκλησία όλο τον κόσμο, πάνω στη προσφορά που κάνει μια γυναικα μέσα στην εκκλησία μας, όλα όσα η Χάρι του Θεού την βοηθά να επιτελεί και ήθελα να πω δυο κουβέντες, για άλλες εκπομπές μαζί, αλλά και που την καμαρώνω όταν ψάλλει και όταν παρακαλούω ερείδη έχω συνδεθεί πολύ και με τις εκπομπές που κάναμε μαζί στο ΠΙΚ και μετά σε αγαπητέ Κώστα, για να είναι μαζί μας η αγαπητή κυρία Ανυτία απόψε και πραγματικά

Παρουσίαση: Γι' αυτό θα αναθεωρούμε το πανεβού. Φτάσαμε σ' ένα σημείο, που μπορούμε να πούμε στους ηγέτες ότι εκπαιδευμένοι ερωτήματα, όπως οι εκπομπές της «Ο Χαρακτήρας της δημοτικής μας μουσικής», όπως περιέγραψες, «Κοντά στην παραδοσιακή μας μουσική», το έργο με λίγα λόγια, που εκτέλεσε εδώ στο κρατικό κανάλι, τους παράλληλους δρόμους, αν θέλεις, της Βυζαντινής και της Δημοτικής. Μεσα σ' ένα λεπτό τι άλλο θα μπορούσε να πεις στους ηγέτες. Το πανεβού μας

Νέοφωτος Αοκλήτης).

(ΟΗΤΙΚΟ: «Το Προπύριο της Κασσιανής» στην Εκκλησία Απόστολος Βασιλέας της Ζχολής Τυφλών. Η Καλέστειν φορά το ράσο της. Στο ισοκράτημα ο καλός ιερωδότης κ.

έχουμε. Θα ανακοινώσουμε το πανεβού.

Παρουσίαση: Μάλιστα. Ακούμε και το «Προπύριο της Κασσιανής» μόνο δύο λεπτά

και υπέροχα τραγούδια για την Κύπρο μας.

Καλέστειν: Ο Δημήτριος Άγιος ήταν από τις ωραιότερες προσωνυμίες που πέφτασαν από το μουσικό μας στέρεωμα. Αγάπησε την Κύπρο σαν δεύτερη πατρίδα του. Είχα τη χαρά να πάρω πάρα πολλές συνεντεύξεις από τον Δημήτρη Άγιο, ο οποίος κιόλας, όταν είχε μείνει για την υγεία του, ότι ήταν άρρωστος κι έπρόκειτο να φύγει (ήταν μόλις 39 χρονών), άφησε ως εντολή και ως, αν θές, διαθήκη, η τέφρα του, μετά το θάνατό του, η μισή να σκοπριστεί στη θάλασσα της Λεμεσού και η άλλη μισή, να σκοπριστεί στην πατρίδα του τη Ζάκυνθο. Έτσι κι έγινε. Ο Δημήτριος Άγιος έγραψε

ηγέτες. Δύο λόγια για τον Άγιο...

Παρουσίαση: Καπός ήταν. Λοιπόν δεν έχουμε χρόνο και πρέπει να συμπληρώσουμε σε κάτι. Να περάσουμε στα γρήγορα. Συνεντεύξεις πήρατε; Μάκος Χατζιδάκις, Μίκης Θεοδωράκης, Γιάννης Μαρκόπουλος, Μάκος Λοΐζος, Παύσας, Διονύσης Σαββόπουλος, Δημήτριος Άγιος. Να μάθουμε και λίγο σ' αυτό που σημείωσε τη ζωή του και την υπαφή του. Όπως δεν προλαβαίνω να σας πω ήσω να μου δώσετε για τον καθένα απ' αυτούς που ανέφερα. Επιφυλάσσομαι κι εγώ, άλλο το περιμένουν οι ηγέτες. Δύο λόγια για τον Άγιο...

Καλέστειν: Να. Πάμε καλά κι εγχομαι. Εγώ θα πω και κάτι άλλο. Όπως ο μακαριώτατος Αρχιεπίσκοπος κύριος Χρυσόστομος και όπως ο Αρχιεπίσκοπος Αθηνών, δέχονται πλέον τις γυναικες. Ευχόμαστε και οι υπόλοιποι...

είναι ανανεωμένο, αφού συνεννοηθούμε μόλις βγούμε από εδώ, στα ημερολόγια μας. Λοιπόν...

Καλεσμένη: Θα ήθελα να πω στους τηλεθεατές, να αγαπούν τη μουσική του τόπου μας.

Παρουσιαστής: Το κρατάω κι αφού θέλεις ν' αγαπούν τη μουσική του τόπου μας «Σου το 'πα Χαλασσιά μου, στα ξένα να μην πας». Ένα Ηπειρώτικο.

Καλεσμένη: Ω! *(Με αληθινό ξάφνιασμα).*

Παρουσιαστής: Έτσι για να σε ξαφνιάσω κι εσένα λοιπόν έλα.

Καλεσμένη: Ωραία!

Παρουσιαστής: Κι εσένα λοιπόν έλα.

Καλεσμένη: Στα γρήγορα.

Παρουσιαστής: Στα γρήγορα και να κλείσει ο σκηνοθέτης μας όπως αυτός νομίζει.

(Ζωντανό: ο Παρουσιαστής και η Καλεσμένη τραγουδούν μαζί το Ηπειρωτικό «Χαλασσιά μου», κάνοντας πρώτη και δεύτερη φωνή).

Παρουσιαστής: *(ενθουσιασμένος ο Παρουσιαστής τελειώνει με την υπέροχη φράση):*
Σ' ευχαριστώ «Αρχόντισσα μου».

Καλεσμένη: Ευχαριστώ Κώστα, για την τιμή που μου έκαμες, να με φιλοξενήσεις στην υπέροχη εκπομπή σου. Σήμα εκπομπής «Γραμμή 1088».

Appendix 7

Summary of the 24 selected socio-cultural programmes that were broadcasted from the start (1999) till July 2003. This was simply done to give a representative picture of what the programmes are based on.

1. Problems with learning and adjustment in schools, 19/10/99

Guest: Dr. Michalis Papadopoulos, Educational Psychologist

Illiteracy acts as an obstacle in the achievement of equality amongst the people because it restricts the right of a person in his quest for education and so increases the difficulty encountered in the exercising of other human rights. Apart from that, illiteracy is a detrimental factor to the fragility of democracy and it is at the same time one of the most basic contributing factors to the exclusion of an individual from society. The above statements constitute an extract from the book of the above- mentioned guest, *"Functional Illiteracy: Scholastic Exclusion and Scholastic Pain"* (UNESCO edition at the time of International Year of Literacy, 1990). Mr. Papadopoulos accepted the invitation, which helped to enlighten the Cypriot parents, teachers and students in this very serious and sensitive subject, because education leads to liberty and knowledge leads to democracy and civilization. The guest answered critical questions and gave solution to the problems of the various parents who called in (of which there were 9) and also arranged many appointments for further assistance and information since the guest is in fact an educational psychologist of the Ministry of Education and Culture.

- What is functional illiteracy and what are the basic mechanisms that produce illiteracy?
- What does the guest have to say about scholastic failure? (The children who fail at school have parents who they themselves had a low educational standard and belong to lower socio-economic classes)
- Does the school perpetuate inequality?
- What are the political dimensions and consequences of illiteracy?
- What is the main effect of literacy and illiteracy on each person? (Literacy is the key of written knowledge and knowledge is power. Illiteracy is a form of

exclusion. Illiteracy poses the problem of inequality between individuals, groups or even categories of populations. Unequal access to knowledge is accompanied by unequal access to prosperity. Given an individual or to one social group, access to reading and writing, we endow them with the means for political expression, and also the basic instruments, which are necessary for their participation in the decisions that concern their existence and their future.)

The programme had many climactic points throughout.

2. Cyprus in a new era, 2/11/99

Guest: Costas Velaris, Lawyer

This programme was one of the first and so it can be considered to be the one of the opening programmes at the time that established the way for the rest to follow. The atmosphere was very highly charged and intensive due to what was happening in the stock market. Many had invested in it as it was doing very well, but it was also a time where many had lost entire fortunes. At the same time, Cyprus was preparing for its entry into the family of the EU. The guest was a well-known advocate in Cypriot society who continually expressed his views on the various issues facing Cyprus. The questions that were posed to the guest were concerning modern society and the various problems that had surfaced during that period.

The Cyprus stock market was and is not something that concerns only the stock brokers but something that concerns all of us, because the Cypriot dream is suchlike the American dream where one may participate in the game of life and shape his/her own life as he/she so desires, whether it be an honest living, one of a corporate executive or one of a life of crime. A discussion with Costas Velaris was not only interesting and pleasant but at the same time a challenge, as it gave the presenter/researcher an opportunity to respond with honesty and impulsiveness. It enabled a journey where one could engage in serious thought. There was an intensive and passionate discussion and resulted in Costas Velaris making accusations. So much so there was a danger that the programme was turning into a courtroom drama whereby the society and the State were becoming the defendants. In this programme, I felt the need, even though I agreed with Velaris' point of view, to play devil's advocate. This was done in order to restore a

certain balance to the discussion that ensued and turned into a heated and intense discussion.

Unfortunately, this was not achieved and Velaris became even more outraged and intense and the 9 viewers who had called in had strongly supported Velaris' position. So the presenter/researcher turned into a member of the audience where he sat back and merely observed. Velaris' accusation against society, its institutions and the State itself was "We are all observers of a Society that has degenerated. We are all talking about it and no one does anything or the mass media or the politicians or the government. We are all saying that the knife should be passed right through the bone (Greek expression). Who is to blame for this situation? The consumption; the incapability; the lack of keeping in check; the uncertainty of procedure; the lack of political volition? The consequence that all of this complacency leads to comfort and an easygoing life of the people under the umbrella of corruption. All speak about ethics but about the ethics of their neighbour. So, what are the foundations upon which this Society is built and what role does this major managing administration play upon the small people? We are people with special needs, without orientation and without vision, hope and future."

This was one of those experimental programmes where it was looked upon as a gamble as to whether the democratic dialogue and equal participation in this new electronic platform of democracy would be achieved.

3. Teacher and Pupil, 2/12/99

Guests: Andreas Stavrou, President of OELMEK (Organisation of Greek

Teachers of Secondary Education)

Isidoros Sakkas, President of the Students Union

Elias Demetriou, President of the Confederation of Union of Parents

Bread, education, and freedom are now nothing more than a philosophical slogan that have been written down and have remained as an important motto for a righteous and active citizen. Taking on board the view of 2/12/99, society asked, towards the end of the Millennium, "Where is our education? Where is the relation of this education with the national and social identity? What is the relation of the modern pupil now with the modern educator? Does the pupil carry from home to school the thirst for learning or is

geared towards the domineering motive of a targeted success? Does the teacher reinforce the latter; Is the educator a font of wisdom and great principles or an expresser of this and indifferent education system? In this programme, the guest was the educator and President of OELMEK, Andreas Stavrou, the student and President of the Students Union, Isidoros Sakkas and the President of the Confederation of Union of Parents, Elias Demetriou.

In the discussion, with the participation of 9 call-in viewers, questions were asked and points were made as following:

- What are the aims of the schools today in comparison with those of the older generations? (Previously, the aim was purely to educate, however today it is just useful information whereby the educational element has been diverted; The wide form of education has now become more specialized).
- Does the school today function pedagogically?
- What mechanisms are available to pupils to aid them in their education?
- Define what our educational system is today?
- The interference of the parents to secure their children.
- Is there more pre-occupation with amassing information and less time for expression and creative thinking? The potential of pupils to express themselves, what is this attribute to?

The discussion concluded on a happy note where it was agreed upon that we are a society that is doing well and holds a good standard of living. We do not have to envy the West for anything, but we are a bad copy of it "chewing on a non-chewable sub-product of their culture." In only 2 weeks from that time, we were saying goodbye to this shaky century and were welcoming the new Millennium. Our children will be tomorrow's managers of these modern times. What obstacles will they have to overcome? Towards which direction will our society move in terms of education and what is the nature of that education that we wish to give to our children? The programme reached a climax of worry and concern on behalf of the parents and so the presenter/researcher opened the lines earlier so as to allow for the viewers to call in. Unfortunately, no solutions were offered during the course of the programme...

4. Our Musical Tradition, 17 & 24/5/00

Guest: Theodoulos Kallinikos, Teacher of Byzantine Music and Senior Psalter of the Cypriot Orthodox Church

Every nation has its own culture and its own tradition. Cyprus, as an extension of the Greek culture, has amongst other forms of expression its own musical tradition. "The ark of our tradition" marked the century that has now passed: our Byzantine and folk music. The guest on the show is the leading Psalter, father and teacher of this tradition who originally is. From the beautiful currently occupied by the Turks village of Lefkoniko. The guest began an emotional journey, which had initially begun with his teacher Stilianos Hourmouzios about 80 years ago "to spread Byzantine music all around the island by engraving our folk music into our tradition. He was told that one day he would be rewarded by his homeland. The Academy of Athens rightfully honoured him, and the Church of Cyprus gave him the honorary position of Lead Chanter and the State, through the Ministry of Education and Culture gave him the distinction of Excellence in Literature and the Arts. Consequently, the programme invited him on the show in 2 consecutive broadcasts where a long journey down memory lane of our musical tradition through his eyes was taken.

These 2 broadcasts were marvellous in their own right. The Lead Chanter and host sang in an emotional atmosphere, stimulated by the essence of the Island's virgin beauty.

5. Global Environment Day, 5/6/00

Guest: Andreas Achillides, Lecturer at the Higher Technological Institute

Eight years had passed up to the day of this broadcast in Rio de Janeiro where a global, environmental conference was held. The broadcast began from the main theme of the show, that after so many years, the environmental problems then remained unsolved. The discussion was opened with a reference to ancient Greek mythology: the goddess Gaya, who maintained the balance of nature where every species created could survive and flourish. Man was and still is the brain of that biological system, but over the centuries it has managed to flourish to such an extent that he now has the power begun to exterminate other species. So, is mankind now being threatened?

Important questions were asked so as to give the viewers an idea of whether mankind is actually at risk, what the biggest environmental problem is at this present time and what the world population is now. Other issues were dealt with during the discussion such as waste, overpopulation of the planet, starvation and lastly, but definitely not least, what has Cyprus done about the environmental issues facing our society today since the Conference at Rio.

The discussion was not particularly productive despite the fact that the viewers that called in were relatively well informed on the subject, but the polls showed that this broadcast sparked a large viewing, as it is not really a subject that is discussed very much. The viewers did wonder about the last question mentioned above, but with a particular emphasis to what has the Ministry of Agriculture has done to date to be deserving of the present name of Ministry of Agriculture and Environment?

6. The Cypriot Stock Market: the big feast, 10-11/10/00 & 1/11/00

Guests: Doros Theodorou, MP

Lefteris Christophorou, MP

Zacharias Koulias, MP

George Lillikas, MP

Cyprus has recently gone through some difficult times and this subject has been covered in previous programmes, however this particular programme achieved a climax of the subject discussions. Some people had in cunning ways seized millions of pounds, money that others had worked and sweated for. Although many people had protested who would finally take charge and set things right? This programme set out to identify the weaknesses in legal laws that allowed those people to find loop holes that permitted them to make their fortunes off the sweat of the working people.

The question was raised why is it that to buy shares in the stock market, one has to have a broker working for the buyer and a common account in which the broker has complete access to client funds at his disposal and upon request can extract his fee automatically. No other profession has such power over the client. The programme was slowly

uncovering how the broker does not really advise the client as to what is a good or bad buy and is allowed by law to own an investment company and to also act as an advisor in companies of his choice. Consequently, these brokers have an invested interest in particular shares and thus exercise a biased. By the nature of their work they also have an advantage over people in other professions. Why it is architects and mechanics do not have the lawful right to examine and supervise construction as well as being the contractors? There is a law against it due to the conflicting interests therefore naturally it raises the question: why do stockbrokers have the right to do so? Why are laws not implemented to protect the funds and property of the client and avoid this exploitation?

The discussion in the studio climaxed with the interventions of call-in viewers who had been discussing the return of stolen money based upon the accusation by the buyers, that this was a very well set-up scam. The most important question addressed to the MPs was as to whether it actually was a scam. All admitted that the Cypriot Stock market was so discreet and careful that it managed to put the scam into effect through finding the appropriate loopholes to do so. The programme managed to activate the citizens into convincing the politicians to conduct an investigation and to uncover the guilty for this major crime that was done at the expense of the people of Cyprus. (Results...)

7. Troy: the mother city of Atlantis, 22/2/01

Guest: Costas Socratous, Author

On 8th of February, in the office of Media and Information of the Cypriot Republic in Nicosia, the Pan Cyprian Union of Authors called a conference. It was revealed that the Cypriots were the first to come up with the theory that the ancient Greeks discovered the Americas. Enrico Matievits also took on this view from the University of Peru, where the ancient Greeks after the Trojan War, migrated to the Americas, and Costas Socratous first stated this in his book. "Troy: The mother city of Atlantis" (1995).

This press conference began with a speech by Andreas Achillides, who is a lecturer, environmentalist and researcher. The avant-garde theory of Costas Socratous states that Troy was not in Ellispondos but in the Atlantic Ocean, between Europe and America, where the Achaeans, after beating the Trojans, travelled to the Americas. The entire

discussion was of great interest but was also controversial provoking. The host's introduction revealed the anticipated conflict that was likely to follow and this was subsequently proved to be accurate. The questions were very well put but unfortunately objective and educating answers were not given.

- Where was Odysseus wandering?
- Who were the Feakes? Were they the Amerindians?
- Why was Plato speaking of the sea of Sargasso while at the same time referring to the Americas?
- Did the ancient Greeks migrate to the Americas?
- What was the treasure of King Priam?
- Why was it not possible that Troy was in Asia Minor? Where was Troy travelling and where in the Atlantic?
- Did he pass through the Columns of Hraklides?

In all the above questions, except for Costas Socratous who defends this theory in his book, the other 2 guests gave answers that were backed with evidence through the "The Odyssey" of Homer and the tragic poet, Eschyllous. *The main evidence was that Troy was in Asia Minor in an area of 10 cities and its capital as Ilion.* Another important piece of evidence was the fact that Odysseus, after wandering for 20 years, returned to Ithaca where he turned right before the Gates of Hraklies (Gibraltar) whereas Costas Socratous believes that Troy was outside of those gates to the left in the Atlantic Ocean. Despite that, Costas Socratous did not manage to give us answers with evidence and hid behind his theory and demanded from the programme to accept it wholly and without a doubt. Regardless of the requests of the host for Costas Socratous to respect the democratic spirit and answer with evidence, he persisted in his arguments and so the discussion resulted in a tense and undesirable atmosphere.

8. Society of Citizens, 21, 22, 23/5/01

Guests: Stelios Georgiou, Politician

Charis Kyriakides, Politician

George Perdakis, Politician

Nicos Kleanthous, MP

Yiannakis Omirou, MP

Christos Clerides, Politician

Panayiotis Demetriou, MP

Andreas Christou, MP

A new era is rising and this is one where globalisation is taking the world over. Each country is trying to protect its interests but only one is able to survive independently, especially due to the fact that it is only the superpower in the world at the moment: the U.S.A. This was a result of a conflict between the historic left and the right political parties where they each had their own views as to what and how the world should be progressing. The historic, conservative left tries to maintain the current state of things whereas the other, the modern, capitalistic right, is constantly trying to develop and move forward.

After the fall of communism events occurred which were initiated first by the collapse of the Berlin Wall, and second instigated the questioning and doubting of its ideology and power? The first consequence was the centralisation of the political and social life. But, this crisis is not just in countries that are or were part of the left side but this is occurring all over the world due to the many changes as a result of the process of globalisation that has capitalism as its driving force. Due to the constant changes that are occurring, this has caused a huge crisis the world over partly because there is no other superpower to counterbalance that of the U.S.; the capitalistic force.

9. Society of Citizens, 22/5/01

Guests: Nicos Kleanthous, MP

Yiannakis Omirou, MP

Christos Clerides, MP

The second programme was a continuation of the first, where it focused on issues such as:

- ◆ The crisis democracy was going through and how citizens' rights are being violated and simultaneously becoming all the more fragile.
- ◆ The fact that man is becoming all the more a cog into a machine in which he works according to the rhythms of his master.
- ◆ How private owners have become the main force behind capitalism.

10. Society of Citizens, 23/5/01

Guests: Panayiotis Demetriou, MP

Andreas Christou, MP

The third programme of the trilogy took a different look at the globalisation process and it was at a time when a new House of Representatives was to be elected. It focused on the crisis the Cypriot democracy, like all others, was going through.

The discussion was opened by again referring to the force of globalisation around the world but this on occasion a different point of view was taken, whether even the U.S.A. could survive alone with its political and military might. It was also pointed that on the other side of the spectrum there are other rising forces in the world such as Japan and China who are definitely forces to be reckoned with. The political leaders that were invited on the show were asked in what way they were dealing with the rights of the citizens which were previously discussed since there is a major crisis going on throughout the world, especially becoming more important since the turn of the millennium.

Major issues that were brought into the discussion were the concern over the so-called "Mad-Cow disease", the future possibility of cloning and how they are the result of the capitalistic force that is taking over the world. In the entire trilogy, the discussions were heated as various political leaders had each expressed their opinions on the subject and the call-in viewers, (belonging to various political parties,) also expressing their concerns. It appeared that the dividing forces of the left and right wing parties were also present adding to a heated and controversial discussion. The broadcast on all three occasions ended with an interesting and thought-provoking phrase:

*“Μέτρον ο άνθρωπος, συνείδηση του όλου,
Ποικιλία στις αξίες, αρμονία στη φύση.”*

*(“The measure of Man, conscience of all,
a diversity of Wealth, harmony in nature”.)*

“The distinguishing characteristics of modern civilization are an indefinite multiplicity of human wants. The characteristic of ancient civilization is an imperative restriction upon and a strict regulating of these wants”.

This was a concluding note, which meant that when man is restrained, he is the conscience of all living things and that through his diversity in values, nature is in harmony. This emphasizes the influence man now has over the earth, but that for nature, of which man is a part of, to be in balance, he must restrain himself to a certain extent, as the great Aristotle once said.

11. Lefkara: the Florence of Cyprus, 30/5/01

Guest: Sofoclis Sofocleous, Mayor of Lefkara

The present day mayor of this rather quaint and beautiful small town, which is a major attraction tourist, has been mayor for 3 consecutive elections due to his skilful and energetic efforts of which one act has remained memorable. It is something that no other mayor has endeavoured to do and that is to remove the modern-made roads and have them replaced with cobbled stones. This has added to the rustic setting of this beautiful town.

The broadcast focused on the development of the town, considering how the roads that are no longer modern developed ones and how this will fit in with the fact that Cyprus are soon to enter the European Union. The discussion was not a heated one but rather an informative one where the people were learning about how some of the towns were doing things. The broadcast revealed how this mayor along with his people had a common vision to really turn it into a town that they could be proud of.

He stated that the fact that he was mayor for a 3rd term was attributed to the fact that the people and he were engaged in making this vision become a reality and he hoped other neighbouring towns and villages would follow the example that he and the people of Lefkara, in adding a more aesthetic touch to their surroundings instead of adding more and more slabs of concrete. All the call in viewers agreed that it was important for each town to follow their example; All working together as a unified body on one project.

12. Aantennae and Radiation, 18/9/01

Guests: Yiorgos Perdakis, Member of Parliament

Panos Razis, Professor of the University of Cyprus

Andreas Georgiou, Senior Medical worker of the Ministry of Health

Demetris Andreopoulos, Oncologist/Radiation Therapist

This Programme was recorded at the time when the British Military forces at Akrotiri immediate decided to erect high voltage pylons that could cause serious health risks to any human occupants within the vicinity due to the intensive magnetic fields. Unfortunately although many people protested against its installation, the land is technically sovereign British territory. Thus, the purpose of the broadcast was to inform the people what the possible dangers were in the surrounding area, from expert scientists and what can they could do so as not to be subjected to such human-threatening electromagnetic fields.

The discussion was a heated one because although people from Akrotori knew that it was British soil, they asked for them to take into consideration the fact that there are human inhabitants in the area and that it is they who will suffer the consequences. The presenter/researcher had a difficult time in keeping the discussion within the limits of courteous conversation but on the other hand, no one could disagree with them.

13. Citizens' Rights- obligations of the police, 9/10/01

Guests: Lefkos Clerides, former Minister, and President of the National

Organisation of Protection of Human Rights

Zacharias Zachariou, Deputy Senior 1st Lieutenant, Assistant Manager of the Department of Developmental Studies, Psychologist

This programme was done to highlight the question regarding the rights of the citizen and to discuss how the police deal with such sensitive matters. An important question that was posed to the guests were concerned the issue regarding when a police officer need a warrant for a person's arrest and when does he/she not need one. This is under Heading 155 it states that a police officer does not need a warrant if he/she suspects that someone is breaking the law. However, the heart is that for innocent citizens, by the time it reaches the courts their rights have already been violated.

In addition, what about the violation of the citizens privacy, and that of his / her family? The question is to what extent we can violate these rights in the name of public order, public safety and public health. For example, when a police officer stops your vehicle and asks for your license, does the citizen need to know the reason for this check? The discussion was one of much controversy as the rights of the individual citizen and the public must both be protected and be kept in balance. The broadcast tried to cover as much as possible and the host tried to direct the discussion as far as was possible but due to the limited time frame an in depth coverage of the subject was no achieved as desired.

14. I.Q. 189, a Greek, 22/3/02

Guest: Nicos Lygeros, Professor of Mathematics and Linguistics at Lyon University

This broadcast was attributed to a man who is considered to be one of the most intelligent people in the world: Nicos Lygeros. He is currently a professor at the University of Lyon, teaching Mathematics and has a Ph.D. in linguistics and literature. He has also written a series of theatrical plays. The broadcast began with an introduction of the definition of Intelligent Quotient. Along with the explanation of why this test is not the most accurate form of determining intelligence, as there are many who may not do well academically but are instead wise.

The discussion further developed into the more psychological explanations as to how a person's high or low I.Q. is related to a person's ability to make and maintain relationships. In conclusion as these tests are produced by MENSA, are these tests truly representative of intelligence? The fact is that they are written by people who have themselves high IQs and therefore have similar capabilities to those who do well in the

test. So do the I Q tests do justice to those people who do not perform well academically, but are still intelligent?

The discussion then took a different direction turn and explored the importance of Mathematics in the area that puzzled us at school; For example what are prime numbers useful for, in terms of more practical means such as technological advancements. The host then asked questions concerning linguistics, determinism and of more personal questions, including his liking for chess. This was a highly informative broadcast where the viewers took a great interest in what the quest to say. He has been involved in many areas of research, there were many showing an interest in learning more, even though certain questions relating to the I.Q. or rather their intelligence did cause some friction during the discussion.

15. Akama's Managing Plan: 23-25/07/02 & 12/9/02

Guests: Nikos Georgiades, Director of the Environmental Service of the Ministry

Of Agriculture, Natural Resources and Environment

Panayiotis Damianos, Secretary of communities

For one of my programmes, I had conducted an investigation into an area of Cyprus called Agamas. Major businesses whose names were not mentioned for ethical purposes, had under their possession plots of land that overlapped with the national parks of this area in which they were unable to make any plans or developments for building profitable businesses.

A document was then produced by the Cypriot Government and divides the Agamas area, which supposedly kept the best interests of the country in mind but left the national parks untouched. In my investigation, I had based my investigation conducted it based upon this document, using in addition to observations and informal interviews.

I interviewed leading members and residence of the nearby towns using 2 interview methods- one qualitative and the other with more structured and quantitative, I combined these interviews with observations, to clarify the decision made by the government which separates Agamas into various zones, but does not define any

specific I interviewed limits. The method of observation was in essence participant-observation that encompasses the ethnographic and qualitative methods. The ethnographic methods look into the ethnic traditions of the area and the qualitative include the interviews that I had taken of the residents.

In this particular case, the participant-observer not only prepares for the discussion but also actively participates in the discussion and interacts with the subjects under investigation, these being the guests and the public viewers that call in. These would have clearly shown which areas were to remain untouched by the major enterprises and which areas could be used for developing their tourist businesses. This allowed for these businesses to expand their empires and so attenuate their profits but at the same time, prohibiting the local residents from developing theirs.

The discussion in the studio, with the help of my honoured guests and public viewers that included the local residents of the Agamas area, uncovered that the document had been written only to satisfy the demands of the major corporations while the local residents were not given the same priority. This resulted in the re- investigation of the entire matter.

16. Celebrations of the Earth, 28/02/03

Guest: Dr. Costas Papastavrou, Representative of Ecognosy

This programme was shown to the public because with the forthcoming entry of Cyprus' into the European Union. It was also necessary as the world is facing an environmental here in Cyprus and all over the world. It was not just because of that, but because that the world is facing an environmental crisis and that it was way overdue that something be done, at least our part here in Cyprus.

The presenter/researcher asked the guest as to what Ecognosy was and he answered that it was a non-profitable organization of active volunteers/citizens who wanted too contribute to the preservation and improvement of our environment. Once hundreds of years ago, this island was filled with forests and not many places are now left. The plan currently being enforced is to convert old school buildings into guest houses. Where

people would initially come and visit the countryside and so attempt to provoke people into caring for the environment. It was also mentioned that aid is forthcoming will be offered from other countries such as Italy and Greece.

The lines were opened up early in the show. One of the call-in viewers complained that environmentalists were the first to protest against Cyprus' entry into the EU. Other issues raised included environmental such as the plans to help the farmers, pollution and the fact that farmers and anything related to farming does not have a sufficient income. Due to the fact that time was running out, the quest ended the broadcast with brief comment stating that we have not taken advantage of our environment for the production of many products now more businesses from other countries have done so and is therefore successful.

It was concluded that younger and future generations must care of our environment, use it properly and not abuse it.

17. Fundamentalism and Religion, 25/9/02

Guest: Dr. Areti Demosthenous, Islamist and Canonologist

Amongst the many social, political and other problems and concerns, raised religious and ecclesiastical issues were also included. No matter how much the religious and political problems and concerns can be separated into legal matters and others, the citizens cannot distinguish or separate between them because they, as society and individually, carry within them their entire traditional background. This programme focused on fundamentalism and religion, as shown by the title, is a current a phenomenon that may become a future nightmare.

The guest is a professor at the University of Cyprus who specializes in Islam and a Canonology. The questions were plentiful and diverse. An attempt was made to extract answers from the guest so as to educate the viewers and enlighten them in that particular aspect. The questions that were asked, act as a guide and a platform for communication between others and ourselves.

- What does the word Islam mean? (Includes the actual meaning and the no. of followers)
- What is Islam as a religion?
- What is fundamentalism?
- Could one say that fundamentalism exists in Christianity?
- How is the suicide bombers in Islam justified?
- Is it possible for us to co-exist as Christians with the religion of our neighbours (Turkish-Cypriot Muslims)?
- How do you see the situation in our religion? Are there any fanatics?
- Who convinces people to become fanatics themselves?
- What is the real meaning of religion?
- What does the Cypriot Church of Cyprus need?
- What is the role of our religious leaders as a form of cultural intervention?

18. The delicious Beccafignos birds,(26/9/02)

Guests: Louis Kourtellarides, Member of Birds Union

Andreas Evangelou, Paralimni Municipality

The Beccafignos birds are a popular delicacy here in Cyprus. The Cypriot Government has taken measures to prevent the hunting of these birds in the Eastern part of the island. The local residents of the area have refused to co-operate and so did not accept the decision made by the government. Their reasons were based on the fact that for decades it was in essence a tradition whereby they lived off these birds as a source of food and income. They even went as far as to state that that is how they managed to put their children through university. After the investigation that I performed, I felt that this was a programme worthwhile presenting as it is related to the cultures and traditions of the Cypriot people, in which I have always taken a deep interest in.

In the discussion that entailed, I played the role of Devil's advocate where I first mentioned the one side that consisted of the fact that a custom was being challenged by the Cypriot Government and that these residents considered it to be of grave importance to them. On the other hand, I also called into question the barbarity of this custom whereby the method of trapping these birds where they struggle to free themselves is unacceptable by today's standards.

The balance of the discussion was stable as both sides kept each other in check. The discussion came to the conclusion that the Cypriot Government had passed a law and it was the duty of the citizens to comply with that law, but the discussion also concluded in favour of the local residents. The programmes suggested that the local residents be compensated, as all these years the government permitted that they follow the tradition and suddenly decided to change it. These people had lost their source of food and their source of income.

Again, the importance of this piece of evidence focuses on the interaction that occurs between the three agents: I being the host, the guests and the public viewers that call in. This actually applies to all the pieces of evidence included in this statement where I conducted action research, which is the most useful of approaches for a work-based researcher. I considered it to be of great use in aiding in the evaluation of one's self when conducting as a work-based researcher. I selected which methodology to use in each case with great care.

I was also conducting research during the discussions. One way that I was doing this was by examining the attitudes of the guests and callers whereby I was looking into the aspect of the interaction between the three agents during the progress of the programme. It is a sort of qualitative research method as it focuses on the individuals' perceptions of the topics of each programme. The methods of qualitative, quantitative research and participant observation are incorporated into interpretive research whereby it places major emphasis on the interaction between the agents.

The other was when I was presenting and supervising the programme, I did so in such a way through my many years of expertise that I managed to unveil in some cases, a scandal. The best example is the first piece of evidence, the case of Agamas, where I uncovered during the progress of the programme that the government was actively passing laws in favour of the financial development of the major corporations that were involved in the tourist business.

19. Rights of the Citizen- responsibilities of the State, 8/10/02

Guests: Lakis Ioannou, Counselor on human rights

Panayiotis Demetriou, President of the Parliament Law Committee

Unbound, easy, immediate, and free access to justice. This, at least, is what the E.U. promised us a bit before the entry of Cyprus into the Union. The guests, each with one separate areas specialization, met on the programme and unfortunately, argued forcibly. The first guest, who was a counsellor of human rights in Sweden for years, explained to the viewers with great detail, what is happening abroad concerning human rights, human dignity, the democratic principles and the moral rules? He spoke about economic support from the government so as to enable the citizen to have a fair trial. He spoke about the modern citizen in a righteous and Social State as a free entity, with free will, freedom of expression and creativity and not a prey of luck and probability. The citizen should have the same privileges as any other, without discrimination.

The most important point in this broadcast was that the second guest, who is the President of the Parliamentary Committee of Law, even though he agreed with the first guest on all his points, he pointed out that the State did not follow any of these principles which the E.U. has as its directives. The discussion reached a point where the broadcast was on the verge of being cut as the second guest regarded the behaviour of the first as insulting and arrogant and therefore also reacted in an inappropriate way. The first guest was using this programme to make complaints and accusations. (Video phrases).

The host attempted to bring the discussion back to the appropriate levels of conduct, but that was not easy as the call-in viewers all agreed and identified with the first guest and thus put the second in a difficult and uncompromising position to the point where he was forced to apologize on behalf of the government even though when that was not his role or his job.

Even though there was a risk of the host appearing to take the side of the government against the people, he intervened so as to restore the balance of the discussion. The host also tried to explain to the second guest, that even though he was discussing in a democratic manner he should make the effort to understand the callers view point

because the feeling of the common man on the matter of human rights, especially in Cyprus, is a very intense one considering the injustices suffered by the non-privileged classes. This was an opportunity for them to express their feelings on the matter to a representative of the government and to be heard all over the island, even though they all know that steps are being made to improve them as Cyprus is entering the E.U.

20. The citizens with us, (18/10/02)

Guests: Andreas Charalambous, citizen

Markos Ganomatis, citizen

In this particular programme, two middle-class citizens of Cyprus were invited to tell and dictate their stories of how they were unjustly and lawfully fired from their jobs because they dared to challenge and speak against the unhygienic conditions in their work environment. Again due to ethical reasons, the names of the companies were kept confidential and not mentioned live in front of the public audience. The guests were also advised to not reveal the names of the companies but were asked to still be as open and as informative as possible; so our viewers could be aware of such incidences. This was accomplished and we had even managed for one of the two guests to be rehired and this time to keep his job. The other was compensated and is now living on his pension fund.

In this discussion, I wish to show that over the years of my experience as a work-based researcher, I fully understand the ethical point of view of keeping companies and names anonymous. I place major emphasis on this particular programme, as there were no representatives of those companies present to defend themselves or to give their side of the story. I also want to demonstrate that there was information involved which was kept confidential, as it would have unfairly incriminated the companies, again because there were no representatives to defend the companies and that there was a possibility that the information provided by the citizens could have been biased.

21. Dyslexia, 1/11/02

Guests: Dina Zakou, President of the Cypriot Association of Dyslexia

Eleni Livaniou, Educational Psychologist

MariaTzouriadou, Professor of the University of Thessalonica, School Psychologist of Special Treatment

In this one-hour programme, the discussion that entailed between the hosts, the callers and the guests that were experts on Dyslexia enlightened the Cypriot society on this learning disability. From this discussion, it appeared that the Pan Cyprian Union of Dyslexia were misinformed and therefore used the term "Dyslexia" without being acquainted with the disability through investigations or research. The guests who were experts in their field revealed that dyslexia was only a part of the individual's problems and a scientific investigation must be conducted to unveil which child suffers from this disability in the classroom and to what degree. Through the interaction of the viewers and the guests, the programme revealed to the public that various experts have to be called in to conduct such an investigation. Also, there are various methods that need to be used in order to identify whether a child suffers from this disability such as an I. Q test. Another conclusion that was drawn from this programme was that there is a problem in the education of teachers, where the teacher must spot the child with dyslexia, by the teacher, but this must not lead to the child being stigmatised. Finally, we concluded the programmes with the explanation that parents and schools should collaborate deal with the child's disability through methods such as training support and possible private lessons.

Interaction was a major factor in how the programme developed and progressed in unveiling the predicaments and obstacles involved in the educational system and how this aided me in supervising the programmes to be able to point it in the right direction. For this interaction to happen, one must be well prepared, particularly as the subject does not come under my umbrella of expertise. Therefore, as I previously expressed when I was aware subject ramification, I was able to direct the discussion, to reveal the problems in the educational system.

22. Heroin Addiction Therapy, 5/11/02

Guests: Dr. Yioryios Karavias, Psychiatrist

Andreas Asimenos, Psychologist

A revolutionary therapeutic breakthrough for heroin addiction called 'accelerated Neuro-regulation' was made by Dr. Andre Waismann of Israel in 1996. Over 8000 addicts ranging from heroin to codeine, from all over the world, aged from 6-72 years of age, have been cured physically and mentally in a matter of 3 to 4 hours. Two things are necessary for this therapy's for success, firstly for addict to sincerely want to be cured and, secondly, to make a commitment a therapy that involves a daily dose of 1 pill of Naltrexone for 10 to 12 months.

People here in Cyprus were previously subjected to a different treatment with a major risk of relapsing and taking drugs again. So this cure for present and past addicts sounds like a dream come true. A whole alternative discussion ensued as to why previous cures did not really pay off for those who wanted to be relieved of the overwhelming craving and as to why this one seems to be something just short of a miracle. The person does not have to ever go through such painful processes of being cured ever again, as the Waismann method prevents the craving from re-inserting itself into the person's physical and mental being and by them staying on Naltrexone for a 10 to 12 month period. The success rate of the cure is 100%, but the climax of what was suppose to be a very enlightening programme was tainted by the guest who was trying to promote the drug Naltrexone.

23. Tertiary Education, 13/11/02

Guests: Nicos Peristianis, Executive Dean of Intercollege

Michael Fredericos, Director of Frederic Institute of Technology

*Dr. Andreas Eleftheriades, President of the Association of the Foundations of
Higher Education*

Dr. Panayiotis Angelides, Coordinator of the School of Social Sciences

Dr. Panos Razis, Professor of the University of Cyprus

Dr. Andreas Orphanides, Executive Dean of Cyprus College

*Tryfon Pnevmatikos, Head of High and Higher Education of the Ministry of Education and
Culture*

This broadcast set off a series of them concerning tertiary education since Cyprus is soon to enter the E.U. The discussion was concerned with the accreditation of programmes that the private colleges and University of Cyprus had to offer. There was much confusion on the matter as it appeared that nobody was sure as to what was going on regarding the accreditation of programmes.

There were many questions regarding how the accreditation of the programmes for private colleges and other tertiary institutions in Cyprus as well as abroad could possibly be decided upon based upon the that of the University of Cyprus. Such questions included ones like how was it possible to decide upon whether a degree from what is considered to be a very prestigious university abroad can possibly be analysed whether it is up to standard using the University of Cyprus as the basis for such an analysis. Is it not possible that the idea that that University had as to what information should be passed onto the students could be different than that of the University of Cyprus? It was also questioned as to how other Universities such as the well established English universities that have been around for five hundred years could possibly be accredited according to what the University of Cyprus' programmes of study is now that Cyprus has entered the E.U?

These two discussions also considered what the Ministry of Education and Culture had to do with the accreditation process. For example, how was it possible to regard a degree that had been done in Cyprus for three years and the last one at Harvard University could not be accredited because there is a law that says that a substantial part of the degree, that being 2 years, should be completed abroad? It was not a heated discussion but was rather an informative and calm one.

24. University of the future, 17/12/02 & 25/02/03

Guests: Andreas Eleftheriades, President of the Association of Foundations of Higher Education

Yiannis Ioannou, Dean of the School of Social Sciences at the University of Cyprus

George Mavroides, Dean of the School of Social Sciences at Intercollege.

This discussion was part of the series of "Tertiary Institutions" This particular programme focused on the University of the Future. University students initially

belonged to a small elite group that possessed the keys to knowledge. Today, there are millions of students all over the world and the number is continually increasing.

The Universities are competing and they are all trying to offer the best education to their students so as to be able to compete on the world market. But, problems have been encountered as the world has been divided between the North and South of the globe. The Universities of the North also attract the best students from the Southern part of the globe such as Oxford, Cambridge, and Harvard etc. They have become a sort of "Mecca" for students all around the world and many dreams of entries into such Universities. But the question is, should a University not be one where all have an opportunity to learn if they choose to, without being inhibited by socio-economic status? Shouldn't entrance to a University be a right for all citizens from all over the world where all can freely take the key and open the door to knowledge?

Another issue that was brought up was the fact that education is not just learning whatever needs to be learnt in the field of study but to learn four important things:

- ◆ How to be a good citizen
- ◆ How to co-operate and communicate
- ◆ How to create
- ◆ How to evaluate situations critically

It is of great significance that a person learns, that knowledge does not only include that of books, but that is of importance to be a good and exemplary citizen of his/her country. The discussion again took on the format of an informativenature with a relaxed atmosphere as all agreed conclusively that all should have the right to an education regardless of their background.

Appendix 8

Names of 35 Key-figures

(Decision-makers/opinion leaders of the Cypriot society)

1. Antonis Drakos, President of the Board of CYBC
2. Michalakis Tofarides, Director of TV Programmes of CYBC
3. Chrysanthos Hadjioannou, Head of Technical Services of CYBC
4. Vangelis Louca, Head of News Department of CYBC
5. Savvas Hadjigeorgiou, Television Director
6. Savvas Aristodemou, Television Director
7. Yiannoulla Kleanthous, Telephone screening officer of the 'LINE 1088'
8. Neophytos Epaminondas, Director of Cyprus Radio-Television Authority
9. Andreas Kannaouros, President of the Cyprus Journalists' Union
10. Ouranios Ioannides, Minister of Education and Culture
11. Tryfon Pnevmatikos, Director of Higher Education
12. Andreas Skotinos, Director of Secondary Education
13. Gregoris Hoplaros, Director of Primary Education
14. Christina Loizou, General Secretary of Cyprus Sociological Association
15. Prof. Areti Demosthenous, Canonologist, Thresciologist
16. Prof. Panikos Georgoudis, Ethnomusicologist
17. Prof. Maria Michaelides, Psychologist
18. Prof. Angelides Panayiotis, President of School of Education Intercollege
19. Andreas Marangos, Theatre Director
20. George Hiotis, Scenerist
21. Dr. Constandinos Deltas, Genetist
22. Nicos Mesaritis, President of ETEK, Technical Chamber of Cyprus
23. Constandinos Constandinou, Civil Engineer Nicosia Municipality
24. Prodromos Prodromou, MP, President of Parliamentary Committee of Education and Culture
25. Dr. Takis Evdokas, Psychiatrist
26. Savvas Aristodemou, President of Consumers' Union
27. Loukis Loukaides, Judge of the European Court
28. Dr. Phedon Papadopoulos, Theologist

29. Partzilis Antis, Director of National Theatre of Cyprus
30. Akis Poulos, President of Central Agency for Equal Distribution of Burdens
31. Froso Hadjilouca, President of Cyprus Registration Board for Food Sciences Technologies and Dietition
32. Antigoni Drousiotou, Journalist of Cultural Subjects
33. Sakkas Pambos, Musician and Composer
34. Rodites Antis, Film Director
35. Ketonis Michalis, TV Floor Manager